

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV

JACKSON, MISS., October 25, 1923

NEW SERIES
VOLUME XXV, No. 48

Brother J. E. Eldson becomes pastor at Kilmichael, moving there from Bellefontaine.

November 17 is Homecoming day at Mississippi College. It is expected that a thousand or more visitors will be the guests of the college on that day.

Pastor B. C. Land, though in exile from Mississippi, is happy in his work at Tula, Texas. In the three months of his residence there 33 have been added to the church, many of them by baptism.

Our Mississippi Baptists will be glad to see Dr. W. F. Powell's name on the program of the Pastors-Laymen's Conference at Corinth November 12. He has been heard in Mississippi with great pleasure and profit.

Brother L. S. Hawkins writes: Rev. O. B. Harris of Oklahoma has been with the Greendale school district in a fine meeting; 17 professions last report. Brother Harris is a college graduate and a Bible scholar, and the best man among children I ever met.

Virginia and Alabama Baptists this year celebrate their centennial. The former have increased from 40,000 to 480,000; the latter from 5,000 to 600,000. These figures include the Negroes. Come on, brethren; according to the Year Book we are several thousand ahead of you when we count the Negroes.

Drs. R. B. Gunter and W. F. Yarborough, and Mr. N. T. Tull and Miss M. M. Lackey are in Nashville this week, being members of the committee appointed by the Southern Baptist Convention to formulate and recommend some plan of work to follow the present 75 Million Campaign. Each state has four members on the committee and there are several members at large. Dr. M. E. Dodd of Shreveport is chairman.

Dr. O. L. Hailey thinks that work will begin on the first unit of the Negro Seminary in Nashville not later than January 1st, to cost not more than \$50,000, which is in hand. The Nashville Chamber of Commerce has secured ground adjoining Roger Williams University (Negro Baptist), making easy co-operation in literary and theological training. The building will be ready for dedication next September when the Negro Baptist Convention of America meets in Nashville. This is result of co-operation between Negro and white Baptists for the first exclusively theological seminary for Negroes in America.

A writer in the "Christian Standard," giving his impressions of the recent general convention of the Disciple Church, finds occasion to criticize the missionary operations of this Church in the China field, asserting that, "with an expenditure of over a half-million dollars and with total investment of over a million dollars in three fields occupied for some forty years (India, China and Japan), there has been a net loss of 138 in membership, and, according to the 'World Call,' a single self-supporting church." He claimed that there is something wrong with an organization that shows such fruits, and with a convention "that assumes to review such work and does not review it."—Evangelical Messenger.

BOOKS CLOSE OCTOBER 31ST

Pastors and churches will please put forth every possible effort to collect cash on the 75 Million Campaign during these few remaining days. Make your plans reach every man, woman and child in the churches. The needs were never more urgent. See that the money reaches this office before the books close October 31st.
R. B. GUNTER, Cor. Sec'y.

Pastor N. A. Edmonds resigns at Kilmichael to accept the call to Pheba for one Sunday, continuing his residence and work at Eupora.

Senatobians have formed a Citizens' League for a cleaner city and law enforcement. They have spoken and will work in the open. We see that Dr. Robertson, Prof. Berry, Mr. Moffatt, Mr. Wait and others are in it.

There are 68 in the Southwestern Seminary expecting to be foreign missionaries, most of them to China, Brazil and Europe. They are organized into a Volunteer Band. The Baptists of Seminary Hill are planning a church building.

Pastor A. H. Miller of Nicholson reports fourteen baptized and one received by letter at Corinth Church, assisted by Brother B. F. Whitten, who is said to have "done some good preaching". An impressive service for old people was held one morning.

The fears that some people expressed that Mr. Lloyd George's visit to this country would result in stirring up Americans against the French have not been realized. He still believes that the peace of the world is best preserved by the friendship and co-operation of America, France and Great Britain.

Congressman Benjamin Grubb Humphreys died suddenly of heart failure at his home in Greenville last week. He had served for 20 years from the Third district and was the oldest in point of service of any Congressman from Mississippi. Our acquaintance with him goes back to the days at the University of Mississippi.

One does not need to lay claim to special ability as an interpreter of the Book of Revelation to be at least reminded of some things in it by what he reads in the daily papers now. For example we read in the eighth chapter about the third part of the earth being burnt up, and of the trees and the grass; and then about a third part of the sea becoming blood; and a third part of the rivers becoming wormwood; and about the sun, moon and stars being darkened for a third of the time. And then we pick up the newspapers of just any date and read about the manufacture of artificial lightning, and terrible explosives and poison gas that could wipe out a large part of the population in a moment of time. Well, when all shall be destroyed we look for new heavens and a new earth wherein dwelleth righteousness.

Memphis proposes to invite the Southern Baptist Convention to meet there in 1925. A large auditorium and two big hotels are now being built in the city.

Evangelist A. D. Muse of Vicksburg is in a meeting with Pastor J. R. Nutt at Luffkin, Texas. Owing to cancellations he has some unoccupied time after November 20.

A personal letter from Pastor A. R. Willett of Pembroke, Ky., well remembered in Mississippi, tells of fine progress in his field. The churches of his county have recently formed a new association which makes for efficiency and development.

Rev. James Spikes, of Derma, Miss., R. No. 2, has placed the Baptist Record in every home in Bulah Church, Choctaw County, sending a check for the full year. We appreciate this nice list and hope that other churches will follow his example.

Recently the Second Baptist Church of St. Louis excluded the assistant pastor for Unitarian teaching. He joined the Unitarian church and has become pastor of the First Unitarian church in Louisville, Kentucky. He is a graduate of a Baptist college where evolution is taught, also of the Divinity School of the University of Chicago.

Already 403 licensed and ordained ministers have matriculated at the Louisville Seminary, from 31 states, District of Columbia, and 16 foreign countries. The highest enrollment for any whole year is 450. Besides these there are about 200 women taking work in the Seminary, wives of students, or young women in the training school. Mississippi has 21 at the Seminary, being eighth in the list of states.

The Manufacturers' Record says: If Germany paid to the last penny the full amount which the Allies are now apparently willing to accept, she would still be burdened with an indebtedness only about half of that which the United States must pay for her participation in the war. Ten billions of dollars would probably effect a Reparations settlement today. The United States own twenty billions.

Pastor Ben Cox writes: For a number of years Dr. W. B. Riley of First Baptist Church, Minneapolis, Minn., has been under promise to be with us in a revival meeting. We have just closed a very happy season of 10 days together. Central Church people will ever forget the wonderful messages he delivered twice a day. Our church membership was greatly strengthened, and encouraged, and 65 were added to the church.

The meeting of governors from 30 states held at West Baden, Indiana, passed strong resolutions favoring the enforcement of the prohibition laws. Governor Parker with his usual obsession tried to drag the Ku Klux Klan in for first consideration, but the governors didn't "pay him much mind". The governor of Louisiana has not exercised himself to enforce the prohibition law and he doesn't intend to, if one can judge from his walking out of the meeting when the vote was taken on the prohibition matter. The governors of Louisiana and New Jersey were alone in opposing the resolution.

WHY WE HAVE NO RELIGIOUS WORKERS AT THE MISSISSIPPI STATE COLLEGE FOR WOMEN

R. B. Gunter, Sec'y

In November 1922, I wrote Dr. J. C. Fant, President of the College, asking if it would meet with his approval should the Mississippi State Baptist Convention decide to employ a religious worker among the Baptist girls at the M. S. C. W.; if he was willing for the work to be done separate and apart from the churches of Columbus; if he was willing to furnish class rooms in which the work could be done; and also if in event the class of work done by this worker should prove to be of sufficient quality, would he be willing to give credit towards a degree for work done by the said class. In reply to these questions, Dr. Fant said in part that the subject concerning which I wrote was of interest to him and that it was needless to say that he was studying it with a sympathetic mind.

His reply was brought to the attention of the State Convention, which met a little later, and the Convention approved the selection and the placing of such a worker in the College. The writer, along with other members of the committee, began to search for an acceptable lady for this position. About the first of May of this year, we finally settled on Miss Mary Frances Johnson of Atlanta, who is a graduate of Bessie Tift College in literary work, of Agnes Scott in Expression, and has had considerable work in music in other schools. Miss Johnson is recommended in the highest terms by educators of different States. I then wrote Dr. Fant on June 15th that I should like to have a conference with him concerning the placing of Miss Johnson at the College for the coming session. Dr. Fant replied on the 19th telling me at what time I might find him at the College. When I found that I could go, I communicated with Rev. J. D. Franks, pastor of the First Baptist Church of Columbus, who is also a member of the committee, and he and I went together to see Dr. Fant at the College.

It developed in this conference that Dr. Fant was of the opinion that it would be wise at present for us not to do any work among the Baptist girls on the campus, but that whatever should be undertaken should be done in connection with the churches. He stated further that he preferred to bring the matter to the attention of the Trustees of the College and that before he could give permission for the work to be done that he should have their approval. He asked that in the meantime I should furnish him with a course of study which we proposed to give these Baptist girls. This suggested course was furnished along with the recommendations which we had received concerning Miss Johnson.

On July 30th, Dr. Fant wrote me that he had read with interest the letter and testimonials of Miss Johnson and that he judged that she was bright, capable and well qualified for the work which had been outlined in our recent conference. He also stated that he had looked over with interest the outline of the proposed course of study, but that it was his understanding that formal instruction in this course was not to be undertaken by Miss Johnson during the first year of her service, or anyway not until the beginning of the second semester. In reply to this letter, I stated that Dr. Fant did not make mention of the meeting of the Trustees and that as Miss Johnson desired to know what we were going to do, having waited for some time for our final decision, it was important that we should give answer. I therefore asked for a decision of the Board of Trustees with reference to the work. In his reply to this letter, Dr. Fant stated that the matter was not brought to the attention of the Board of Trustees in an official way and that he thought for the present it would be sufficient to have the question passed on by the Executive Committee of the College. He further states, "I supposed you would understand from my letter that it would be all right for you to engage the service

of Miss Johnson and that she could work with the Baptist girls of the College during the next session in accordance with the plans outlined in our recent conference." He stated further that he did not desire to bring the matter before the Board of Trustees as he was not prepared to make a recommendation with respect to the character, methods and arrangements for the work which was in mind. I replied to this letter and stated that it was not clear to my mind whether he had already brought the matter to the attention of the Executive Committee of the College, or whether he meant to do so in the future. I also stated that our Executive Board was to meet within a few days, at which time we wanted to reach a final decision in reference to the employment of Miss Johnson. I stated further that our Executive Committee would be willing to proceed with the employment of Miss Johnson simply upon his approval, or upon the approval of the Executive Committee of the College, and that I would request Miss Johnson, if employed, to confer with him concerning her plans for the work of the College, as we did not want to interfere in any way with the literary work in the school.

Two days after the above was written to Dr. Fant, I received a letter from him stating that he had several good reasons why he did not bring the matter under consideration before the Board of Trustees at its recent meeting and that since the new work at least in its inception would involve no formal instructions that he saw no good reason why a beginning could not be made without the formal sanction of the Board of Trustees. He further stated that the person employed by our Board would work with the Baptist girls mainly through the church and Sunday School and her office, according to his conception would be something like that of student pastor and that no religious teaching, and certainly no denominational instruction could be given in the College until a definite program had been formulated, providing equal opportunities for all denominations and that this could not be put into effect until it had received the official sanction of the Board of Trustees.

On the day following the writing of the above letter by Dr. Fant, he sent me a telegram stating that he had conferences which led him to believe that it would be best, unless we had committed ourselves beyond recall, to defer, even in an informal manner, the proposed new work for a one year period. He had also in the above letter referred to the fact that the Baptist denomination had believed in the separation of church and State. In reply then to the telegram and to the letter, I called his attention to the fact that we were not asking for any space in the College buildings for the purpose of doing class work and that we were not asking at this time that any credits be given by the College for the work done and that the work therefore was not connected with the College any more than the Sunday School and Church work in which the Baptist girls were participating was connected with the College. I stated further with reference to our attitude towards the separation of church and State, that we would not think of having Baptists under the direction and auspices of either the College or Y. W. C. A. teaching the Bible to students of other denominations, or teaching the text-books of Baptists to students of other denominations and that while we do not expect that for our own people, we could not expect that other denominations would want to teach books from their authors, or to interpret the scriptures according to their interpretation for the Baptist students, but that we believed (while we were not asking for that privilege) that every taxpayer who is taxed for the support of that institution and who patronizes the institution by sending his children there has a moral, a religious and a constitutional right to teach the doctrines of his faith to the child--this is our conception of religious liberty, etc.

In reply to my last letter, Dr. Fant said that he wished to advise, assuming that we had gone so far as to make it embarrassing for us not to

engage the services of Miss Johnson for next year, that he was withdrawing objections to the introduction of the work for the ensuing session. He stated, however, that he was still of the opinion that this is not a good year in which to start it and for reasons which he believed he could explain to my satisfaction had he the opportunity for a personal conference. I wrote Dr. Fant in reply to this letter that I had written Miss Johnson that he thought it was advisable to wait two or three weeks after the school had opened to begin her work and that we would respect his wishes in the matter. I also stated that since it was impossible for me to go to the College at that time that I was asking Brother Franks, a member of the committee, to talk the matter over with him and for him to give to Brother Franks his reasons for preferring that the work should be postponed for another year and that Brother Franks would communicate with me. I received no report from this conference, if it was held.

When the matter had proceeded thus far, Miss Johnson wrote me that since Dr. Fant preferred that the matter be postponed another year that she could not conscientiously begin the work now. The matter was brought to the attention of our Executive Committee who thought that it was time to begin. I so stated to Miss Johnson, but was unable to prevail upon her to begin, as she thought it would be embarrassing and that she would be working at a disadvantage to undertake it when the President of the College preferred that we wait another year. So, this is the present status of it.

I felt this explanation was due the Baptist denomination, as many of our people have daughters in the College and knew of our intention of placing a religious worker there, and some of them are wondering why it has not been done. Suffice it to say that the fault is not with the State Convention Board, for we stand ready any day and shall undertake the work just as soon as our worker will be permitted to come and work without feeling that her efforts are not approved by the authorities at the College.

If the information which has come to us concerning some of the teaching on the part of the Y. W. C. A. in the College is true, we do not believe that the Baptist denomination, as well as some others, is being treated fairly. We have been informed that the Y. W. C. A. teaches a class in Bible and also teaches the text-books of authors whose interpretations of the Bible are contrary to the interpretations of the Baptist denomination on a number of points. For instance, in "The Teachings of Jesus," by Harris Franklin Rall, a book which was taught last year, the author in his chapter 21 on "The Forms and Institutions of Religion," says in his paragraph on "Christian Baptist" that even in Matthew 28:19 we have no directions with regard to the manner of its administration. If this author had taken pains to consult Thayer, Liddell and Scott, Contopoulos, Sanday, Sophocles, Cremer, Preuschen, Smith, Hastings, Marcus Dods, Findlay, Peake, Calvin, Denny, Bruce, Lightfoot, Swete, Jno. Wesley on Romans 6:4, and many other great scholars for the meaning of the word, baptize, he could have learned what the manner of its administration is. And none of these were Baptists. After commenting upon the subject of baptism, he says, "Fittingly do we use it for little children, for they too belong to the Kingdom and to the Church." Our purpose however, is not to teach baptism but to protest against sectarian teaching in State Schools.

Now if our information proves to be correct, we shall, out of consideration of the Y. W. C. A. and the College, make the correction in the Baptist Record. Be it said to the credit of the Baptist denomination that we believe in a fair deal. What we are doing is open and above board, and what we are asking for ourselves, we ask for all denominations. We are willing for others to believe according to their convictions. We believe in an open mind, an open conscience, and an open Bible. While we have asked for the privilege of teaching none except our Baptist girls,

yet we be to God for meaning ship, than zation to say is no would not ces, of th in State doctrine should Baptists a forum by union me of any de ings, and What we where on keeping a believe th from the fruit as y come the by no m schools a except w individual under the stitency.

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yet we believe that it would be more honoring to God for Baptists to teach to all the Scriptural meaning of baptism according to modern scholarship, than for a Y. W. C. A. or any other organization to teach what the best of modern scholars say is not true of the word baptize. But we would not take advantage, under any circumstances, of those belonging to other denominations in State schools, or any where else, to teach our doctrines. If, however, all other denominations should desire to teach their tenets in State schools, Baptists are willing to risk theirs out in the open forum by the side of them. We will go into the union meetings, or anywhere else, by the side of any denomination on the merits of our teachings and accept cheerfully the consequences. What we are opposed to is keeping silent anywhere on any part of the Bible. We object to keeping any part of the Word in a closet. We believe that the whole truth should be declared from the house top. Our teachings bear more fruit as you turn more light on them. We welcome the light. We are in a good humor, but have by no means given up. We contend that State schools are not the place for sectarian teaching, except when the teaching is done separately by individual denominations at their own expense, under their own auspices and to their own constituency.

MORE ABOUT INITIATIVE

I want to give my hearty approval to the editorial in the Baptist Record of October the 11th, on "initiative and progress." I have been doing a lot of thinking along that line myself and to my way of thinking you hit the nail squarely on the head in that editorial. You said just what ought to be said, and said until our people will realize it. At the last meeting of the Lebanon association what you say happened. There are possibly two original reports in our minutes a copy of which I am sending to you. I was elected moderator of the Lebanon association and the Lord being my helper it is going to be different next meeting. We are not only doing this thing in our associations but we are doing it in our churches. I am trying to develop my members in the doing of things themselves. To me there are dangerous tendencies in our denominational work to-day. If I had not studied Church history it wouldn't bother me. But I have studied it. The thing in the early history of the churches that brought about the organization of the Roman Catholic Church was the gradual taking away from the people themselves of all responsibility and initiative and placing it in the hands of the "clergy" and finally heading the whole thing up in one man. Our safety as a denomination lies in getting more of our people at work. Many of our churches to-day want a pastor who can run the Church. Everything must head up in him. He must be a financial genius, a Sunday School expert, a B. Y. P. U. specialist, and a general expert in everything except in the ministry of the Word and in prayer. The whole thing must head up in the pastor. The only head any Church has a right to is Christ. I wish you would write another editorial on the shepherding function of the pastor. So far as I am concerned I refuse to be called the head of the Church of which I am pastor. I do not mean that I am not sympathetically and intelligently behind the whole work of my Church. I read more books on Sunday School work than my superintendent does. But I let him feel that he is responsible for the great teaching department of the Church. My plan is to get as many people to working at some task as I possibly can. On Sunday morning I try to come before my congregation with a message that will feed and build up my people and make them strong to do whatever work they are in. I wish you would write more on this subject. I feast on your editorials every week and paste many of them in my Bible. I thank God for your work.

Fraternally yours,
W.S. ALLEN

1923

Mississippi Program

1923

BAPTIST 75 MILLION CAMPAIGN

N. T. Tull, State Organizer

CASH GATHERING REPORTS

The following encouraging words come down the line from pastors who are on the job "Gathering in the Cash:"

Pastor Barnhill, Sumner: Preaching on Tithing, Stewardship, Missions, Consecration. Using last Sunday in October for the cash offering. Distributing the special contribution envelopes personally by committee on Week before. Those who do not respond with contribution on day set will be seen by committee from the church.

Pastor Morgan, Leland: Using same Campaign Organization. You may be sure we will do our best. Hope to make it five thousand dollars. Workers will canvass situation and fix our goal up to the top notch.

Pastor Boyd, Magee:

The Regular 75-Million Fund Committee is to get up the list of those who pledged to the Campaign with statements to date and these names are to be listed according to ages etc. corresponding to the Departments and classes in Sunday School. Then all the names of the members of the church who have not pledged to the Campaign will be listed in like manner and added to these lists. On next Sunday these lists are to be handed to the teachers, and each teacher and his or her class will be responsible for a personal canvass of every person on his list. There will be a week for this canvass and on the fourth Sunday all this will be turned in by classes. It is to be handled in envelopes altogether. And then on the Fourth Sunday, our regular preaching day, the pastor is to present the matter, and a general offering will be taken to accommodate any that may have been overlooked.

Pastor O'Kelley, Hazelhurst: Preaching a solid month at morning hour on "Our Baptist Program." Will have cash round up fourth Sunday. Will distribute special envelopes for those who do not use regular envelopes. Sunday afternoon or Monday after the special offering a vigorous committee will call on all absentees and delinquents.

Pastor Miller, Lumberton:

I will say that the first thing we did was to appoint the committee recommended by the State Board. After this we had a meeting of this committee and asked each member of the committee to go before his or her respective department with the burden of our work on his heart and do his dead level best to get a liberal offering from every member of his respective department. The treasurer of the 75 Million fund is getting out a circular letter, giving the standing of each subscriber to the fund, also making an appeal to those who have not subscribed to make a liberal offering.

I have been for several weeks preaching on the needs of our denominational work and making the most earnest appeal I have known how to arouse our people to a sense of their duty.

This circular letter will show how much our church pledged in the beginning, how much we have paid as a whole and how much we are due, also we are sending an envelope asking for the offering to be handed in not later than the fourth Sunday in this month.

Pastor Edmonds, Eupora: I simply inform the people about the work and then lead out by paying my own subscription. I feel that Eupora will more than pay her quota this year, and we hope to bring up any deficit that may have ac-

cumulated in the past. You can count on us to do our best.

Pastor Beckett, Philadelphia:

Our treasurer sent out regular quarterly statements to all of the subscribers to the 75 Million Campaign showing the exact amount due to date. On the first Sunday I preached a sermon on Partnership, a missionary sermon and urged the people to pay their pledges. The special envelopes were distributed to those who had not subscribed to be brought in later. We expect to follow this by personal solicitation.

We are expecting another good check to send you before the State Convention. With all good wishes and prayer for victory.

Pastor Allen, Hattiesburg: Am keeping the matter of paying up pledges constantly before our people. Am not going to have any special day but I am making every Sunday a special day. All I know to do is to keep everlastingly at it. The Immanuel church is on the Budget Plan and finds that to be the ideal plan.

Pastor Roper, Tylertown: Pastor first called attention to the merits and needs of the causes; then announced a day when all would be asked to pay. We emphasize the volunteer idea as scriptural and desirable. To any who do not thus volunteer and pay, a notice is sent them of the amount due accompanied by a strong letter of appeal from the pastor. Should any then fail to respond, a wise and judicious committee calls on them in person. This method has succeeded here.

SEEING, HEARING AND FEELING IN BUDAPEST

By W. Y. Quisenberry

The morning service was held in the Hungarian church. Brother Hale preached a tender spiritual sermon, there was marvelously soulful music by the whole congregation, also by a larger choir. After the service we were taken to the pastor's home where we were served a splendid dinner. The meal began with a prayer and ended with a song. At this table were our party of eight, and three other invited preachers including Dr. Gleiss of Detroit, Michigan.

In the afternoon we visited the German church in Novepest, owned jointly by Hungarians and Germans who were having different services. At night there was a great mass meeting in the German church. The house was packed with splendidly dressed, intelligent people, while many were turned away for lack of standing room. I spoke on Foreign Missions, one of the daughters of the pastor, who has served for twenty years, came up after the service and said that she would like to give herself for Foreign Mission work. In this service there were some seven or eight speakers, with music by four different choirs from as many congregations, both German and Hungarian, who rendered special music.

The service continued for nearly four hours, after which we were entertained at a sumptuous supper served in one of the rooms connected with the church. Here it developed that two of the daughters of the German pastor, George Gerwich, had for months desired to attend the Training School at Louisville, but the Father was not able to send them. The women in our party agreed to be responsible for the expenses for two years if we men would provide the money for their transportation to Louisville. Wife and I gave \$250. for one and Brother Hale of St. Louis assumed the \$250. for the other, so they are to attend that school this year.

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

TAKING THE PAIN OUT OF CAMPAIGN

We have now only one more year of the present 75 Million Campaign, and when that ends we must have our plans ready and everything adjusted so that there will be no break in the work. Already the committees are at work, and people are doing some thinking for the future. All are anxious to conserve all the benefits of our past experience and present plans, and to avoid any mistakes that may have been made hitherto. Or even if mistakes were not made, it is possible to make improvements in the future plans.

But we warn the brethren right now who have this matter in charge that they will never be able to satisfy some people who have objected to everything that was done in the past program. You can't take the pain out of campaign for some people. It is not the way it is done, but it is the doing of it that hurts them. It is not worth while to go before the people apologizing for the short comings of the 75 Million program. The principal short coming is the short collection.

A campaign is simply an effort to get every responsible person to help in putting over a definite and worthy program. The program should be definite in that it has a well defined object. Everybody ought to know what and how much we are undertaking to do. Each one's participation will be measured by the magnitude of the whole program. In this way the proportion will be maintained. It ought to be a worthy program, in that it includes every worthy object and undertakes to make adequate provision for it and for all.

Now when you undertake a definite and worthy program, you may call it a campaign or any name you please, but you will not silence the objections of people who don't want to do anything. It is not in the power of a committee or a convention to take the pain out of campaign. There is only one way in which that can be done. It is simply this, to ask God to come down and convert the unsaved members in our churches, and to give an outpouring of his spirit upon the whole membership, so that they may be able to say, "I delight to do thy will, O God." It is only when the soul rapturously exclaims, "Nothing shall be able to separate us from the love of Christ," that he has also the impulse to say, "I could wish myself accursed from Christ for others." The religion and the spirit of Jesus transform duty into delight. The pain of giving is turned into the pleasure of service.

MORE ABOUT INITIATIVE

Several brethren have written approval of what was said recently about initiative and progress. That article was hardly more than one side of the question, a warning against depending too much upon the suggestions of others. The other side of the question is the obligation and necessity of personal and local initiative. We must not wait for other people always to start something; and if we don't start something ourselves we must not complain if somebody else does; and if their starting something makes noise enough to wake us out of comfortable sleep. If we don't

somebody else will, and will have to.

A church or pastor or deacon or layman or woman in the church doesn't have to be either a setfast or a trailer. Between the two it is possibly better to be a trailer than a setfast, better to follow somebody in the right direction than to fly off in the wrong direction. But you don't have to be a kicker, nor a knot on a stick, nor simply a blind follower. You have heard of the man whose name was Smith, but all his friends nick-named him "Bell". Their explanation was that he never did anything unless he was tolled (told).

If there is a weak spot in our whole educational system, it is that our young people are taught to study, but are not taught or made to think. They are being dragged along like a sled behind somebody else's thinking, and never run on wheels. They need to learn to get up a little steam in themselves and run like an auto, and not be pulled along like a sack of cotton strapped over somebody's shoulder. To be sure some of them would do a lot of queer thinking before they learned to think straight, but thinking straight would come in time. A gasoline engine has to sputter and pop off a good deal before it gets down to business. But it will do better when it gets warmed up and used to it.

Paul was conscious of the danger which the Philippians were in by depending on him all the time. He didn't stay very long at any one place; and he wrote back to them, "Not as in my presence only, but much more in my absence, work out your own salvation (though it has to be done with fear and trembling), for it is God that worketh in you". If we can depend less of the help of man, and find immediate access to God; if we have him working in us it will produce initiative and we won't need to have deacons and pastors and secretaries and editors working on us all the time.

It is possible to sit right here at this desk and reach out, figuratively speaking, and lay hands on some pastors that actually have original ideas and plans. They think out their own problems; they study out the solution of them; they see the needs of their people and of the world; they devise ways of meeting these needs, and schemes for interesting their people in the work and securing their participation in it. They don't wait for "dope" from headquarters; they can anticipate plans and programs. They read and think. They learn and start forces and means into operation to accomplish results. It's a good thing the world turns over, or some people would never see the other side of the sky. They haven't initiative and energy enough to walk around or ride around to the other side to see what is there. Some haven't even got the curiosity to look up and see it after the earth has turned round so they can.

Now if somebody turns the world around sufficiently for you to see it, or sends you literature, or suggests a program, or makes known a need, don't get huffy about it, but help to work the thing out. It's your job, just as much as it is anybody else's. But the work of the kingdom will never be done by the thinking and planning of a few people. God never meant it to be so. If there is one wheel in a watch that doesn't turn, the whole works are out of fix. Information, intelligence, initiative are absolutely necessary in God's work. And this means for all of us.

It is intimated that there is in many local churches a lack of personal initiative on the part of the members. They have hired the pastor to do all their thinking and to shoulder all their worries. Everything is passed up to him. The Roman Catholics are not the only ones who suffer from proxy religion. All are in danger of it. But don't you let that sleeping sickness get hold of you. It is possible for us to denounce or pity others as "priest ridden", when we have turned the running of the church over to a pastor, and are in the same condition as the Roman Catholics. Laziness and lack of vital personal touch with God will produce autocracy and hierarchy in anybody.

THE DEVIL IS BUSY

He is always trying to hinder the Lord's work, and will do it by misrepresentation or by keeping people in ignorance of the facts. A few days ago we received a letter from one of our best men in the ministry giving the information that the "Gospel missionaries" were circulating the story that the Southern Baptist Convention was taking the money collected in the 75 Million Campaign to establish an insurance company for preachers, which was available only for the "higher ups", the big Ikes, and that nobody else need apply. Now no such statement, nor anything akin to it could originate in anything but dense ignorance saturated with malice. Sorry to use such language, but nothing less than this can tell the truth.

Why don't some of these people come out in the open, in the Baptist Record and tell what they know, or rather expose their ignorance. No; they prefer to sneak around and poison people's minds with a purpose to destroy their sympathy with and co-operation in the whole program of the organized work. It is easy for one man to pull a wagon down hill, but it takes a good many to pull one up the hill. Downward is not our direction.

Now here are the facts, and they are stated that everybody may have wherewith to answer those who seek to hinder the Lord's work. Up to some five years ago each state sought to take care of its own old preachers or their widows. But it was decided that it could be better done by one board for the whole South rather than by many boards. This one board is located at Dallas, Texas. Dr. Wm. Lunsford is its executive secretary. Each state has a member of that board, just as on the other South-wide boards. Gov. A. H. Longino is the Mississippi member. Also there is in each state an advisory committee to keep the board in Dallas from being imposed upon. The Mississippi members of this committee are Dr. T. J. Bailey, Dr. J. R. Carter and Mr. N. T. Tull.

This board is called the Board of Relief and Annuities. That is, it has two departments of work. The relief department gives aid to old preachers who have spent years in the ministry and now are dependent and needy, also to their widows. This board is now helping over forty in Mississippi, giving to each about \$10 a month. This is more than has ever been done for them before. Those who apply for this aid make application to Dr. Wm. Lunsford of Dallas, Texas, and they must be approved by the Mississippi committee, to avoid mistakes. The percentage of the 75 Million Campaign which goes to this board from Mississippi is one and four tenths per cent. The policy of the board is to divide its receipts equally between the relief department and the annuity department. But as a matter of fact nearly every cent which has been given to this board by churches in Mississippi has come back to our old preachers in the way of relief. Surely we have no place for complaint about any annuity or insurance feature.

Now as for the annuity department. Part of the money for this work comes from the 75 Million Campaign, but a large part of it has been contributed by Mr. John D. Rockefeller, at least \$300,000, and by the Sunday School Board, \$100,000. Of course only the interest on the money in this department is used, the principal being an endowment. It is not a life insurance business, but operates on principles approved by life insurance specialists. That is, it is operated on safe business principles.

It is open to any preacher or missionary not over 58 years old in reasonable health who has given and is giving his life to Christian service. It is not confined to the "higher ups" (whoever they are) but is open to all on the same terms. A man pays a premium annually until he is 68 years old or until his health fails and then he receives \$500.00 a year in his years of decline. This operates on the same principle as an annuity paid by the government to a disabled soldier, who

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has taken out a war time policy and kept his premiums paid up. The only objection we have ever heard to it is that it is not available for a man over 58; but it had to begin somewhere and at some time, so that after a few years this objection will not hold good, for every man will have had a chance to get in on this offer.

A GREAT MISSION FIELD

One of the greatest mission fields in the world today is in our educational institutions. In some measure this has been recognized and some effort has been made to meet the need, but only in part. The churches at Clinton, Hattiesburg and Blue Mountain have been beneficiaries of our State Convention Board because of the large number of students at these places and dependent on these churches for their Christian training. Also the places where county high schools are located have always received the attention of the board. These have all been fruitful fields and perhaps minister money has nowhere been spent to better advantage. So far so good.

But for many years nothing has been accomplished by our board in an effort to bring the students of the state schools more closely into contact with our work, or to bring them more immediately under the influence of the gospel. This does not mean that the local churches have not done good work, but the rest of us have left them unaided in the effort. These state schools are at Oxford, Starkville, Columbus and Hattiesburg, and we have not yet met the situation squarely.

Maybe some one asks why these places should be considered mission territory. That is just the question we wish to raise and start the answer to it. There are two reasons in the main. The first is that they are just like other folks, just like other young people and need evangelizing and training just as the young people do in denominational schools and in no schools. The other reason is that they are pivotal people in all the future of the state and the world. They are a greater power for good or ill than people who are to get no training. The training of these people for service in the churches means more for the future of the kingdom than any other class of people in the world. They are our own, and they should have our best endeavor.

They are a large body of young people. There are more young people from Baptist homes in the state colleges of Mississippi than there are in our Baptist colleges. Surely if we look after these latter, there is all the more reason for looking after the former. There are more young people from Baptist homes in Mississippi state schools than there are from the homes of any other denomination, almost more than from all others put together. We are making special efforts in behalf of those in our Baptist schools, why not in behalf of those in the state schools? There is more reason for looking after those in the state schools, because the teachers in Baptist schools are supposed to look after the religious welfare of their pupils, while the teachers in our state schools are not specially charged with this responsibility. Next week we will speak further of the need and the difficulties.

Generally when a preacher makes enough money to retire the Lord and the churches let him retire.

In one week recently 63 professions of faith were reported by students in the Bible Institute in New Orleans.

A sevenfold increase in six years is reported for his membership at Valence Street Church, New Orleans, by Pastor J. L. Wise.

The article this week by Dr. Mullins is the best so far from his pen on the work of the Southern Baptist Convention. It ought to and will set every man to thinking who reads it.

FAREWELL TO THE PALACES

There were two of them on this trip, and I am done with them. The chief benefit in this trip is that you are taken out into the open country, for Windsor is more than twenty miles away, being like Versailles and Potsdam palaces, built at a distance from the cities. We traveled in four counties today, leaving London by way of Piccadilly, by Hyde Park, Rotten Row (route de roi), past Albert Hall and Kensington Palace, where Victoria was born. We stopped first at Eton, possibly the most famous school in the world, not far from Windsor. It was established by Henry Sixth in 1440. There are 1100 boys in school, though this is vacation. Seventy of these are called King's Scholars, admitted by competitive examination and educated at public expense. These were the nucleus of the school. Other boys pay about 1500 a year and already the places are engaged for all the school will hold up to 1936. In the recent war there were 1157 men killed who had been to school at Eton, and their names are on bronze tablets in one of the buildings. They seem to have been mostly officers. It is said that many of the boys attending school here now wear patched clothes.

The famous picture of Sir Galahad is near the entrance of one room, and there are hundreds of pictures on the walls of eminent men who attended Eton. To call the list would be to name the most of the men who have made England famous. There are ten thousand names cut in the walls of one or two rooms; indeed there seems to be no more room for names. These were cut, some of them by the boys themselves and many by friends after they became famous. Here was the name of Gladstone, with the two final letters quite small for lack of room. Which reminded the guide of a story of a man who meant to put on his wife's tomb the words, "Lord, she was thin", but for lack of room had to write it, "Lord, she was thin". Which will remind you doubtless of the tombstone on which it was meant to write "Let her rest in peace". But for lack of room it was abbreviated to, "Let her r. i. p."

But back to Eton. We were shown the place where the boys are stretched for spanking by the teacher; and they do say that when this operation is performed there is absolutely nothing between the boy and the switch. We were also shown the bundles of switches, a whole "passel" of them in a closet, and were told that a switch was put in there for every boy that registered. The benches on which they sit are just about such looking instruments of torture as were found years ago in an old log school house in the backwoods of Mississippi. They were put in here in 1480. We were shown a room in which the columns were given by Queen Elizabeth from the timbers taken out of the Spanish Armada.

There is still cut in the wall an inscription by one of the boys of 350 years ago expressing his joy that they were given a double allowance of bread on the day of a visit from Queen Elizabeth. The walls of this room are five feet thick. We were shown the pewter plates and wooden trays out of which the boys are fed. In the library we were shown two copies of the first book ever printed, the Gutenberg Bible. Only two other copies are in existence. Also a copy of the "Breeches Bible", and read in it the passage from Genesis which gives it its name: "And when they saw that they were naked, they took fig leaves and made for themselves breeches". It is said that the battle of Waterloo was won first on the playgrounds of Eton; that is what the school puts into a boy will determine the destiny of the nation.

But here we are at Windsor Palace, which had burst upon our vision several miles back on the road. But it was one o'clock and we went in at the White Hart Hotel. We couldn't dine with the king because he wasn't there. This was in the village of Windsor, across the street from Windsor Castle.

We crossed over and entered the high walled enclosure, thick stones built into great walls,

crowned with fortifications of the well known Norman type. Inside you see the red-coated Grenadier Guards with their high bear skin casques on their heads. They are very solemn and stiff, but not as motionless as those we saw at St. James' Palace. This castle is said to have been started by Edward Third, the founder of the Order of the Garter, and built chiefly by Henry Seventh, who is buried here.

As nearly as I can describe it there are three parts to Windsor, one called the State Apartments through which we were taken, another the Private Apartments of the royal family, and the third the Round Tower. People are not taken through the part occupied by the royal family. The State Apartments are public property, and were formerly used for the entertainment of visiting kings and such like from other countries. The "Henglishman" who took us through put great emphasis on "Halbert Memorial Chapel" and the "man on the horse". But he was a good (h)umored soul and made several efforts at a joke. There is said to be here at Windsor the finest small collection of great paintings in the world. They are principally by Van Dyck and Rubens. But we heard so much of Charles First, Charles Second, etc., etc., that our American stomachs revolted. We were taken through the Armor room and all sorts of room, till there was no room to remember them. We felt grateful that kings and queens are better than they used to be and we hope other folks are too. Queen Victoria set a fine example of wholesome family life and would have none of the goings on which had characterized so many former courts. She loved her husband and children, and was buried beside him at Frogmore, not so far from Windsor. As we drove away we were grateful to escape the musty, rusty, fusty past and get out where there is a long beautiful drive from this palace lined with great old trees which must be centuries old. Like everything God has made they are very beautiful, fragrant with purity.

We drove back through Runnymede where King John was made to sign the Magna Charta. We also visited Hampton Court, a palace Cardinal Woolsey had built for himself but was never permitted to occupy, Henry Eighth and his six wives taking it away from him. It has 1000 rooms in it, which none of us cared to see. It was here that James First called the council that resulted in the King James Version of the Bible. Here we saw a grape vine planted in 1768, still bearing grapes about twice the size of any you ever saw brought from California. They are grown under a glass roof. Good-bye to the palaces. I take the steamer in thirty-six hours for America, the Lord willing, and my heart is singing "There's no place like home".

It is said that Methodists lost nearly a million dollars worth of property in the Japanese earthquakes.

Dr. W. W. Hamilton of New Orleans comes to First Church, Hattiesburg, to assist in a revival meeting October 29.

Shreveport, La., is said by Dr. J. T. Christian to be named for its founder, Captain Shreve, a federal engineer who was also a Baptist preacher.

Five missionaries recently sailed for Brazil from New York, being sent out by the Amazon Valley Baptist Faith Mission, started by Pastor Boyce Taylor of Murray, Ky.

It is said that the Woman's Missionary Society of Tupelo had a birthday party, each member bringing a penny for every birthday. The collection was \$161.00. There's an interesting situation. They must have a very large membership, or they must have exaggerated their ages. But they got the cash. We notice they had two preachers with them. Maybe their ages were thrown in for good measure.

CO-ORDINATING AND UNIFYING CONVENTION INTERESTS

By President E. Y. Mullins, D. D.,
Louisville, Ky.

In this article I desire to call attention to a section of the report of the Executive Committee of the Convention at Kansas City. This part of the report was referred to certain committees which are to report later. One is especially charged with the task indicated in the heading of this article. One of the needs of the Convention is clearer definition of the work of its various agencies. And there is also need of a better understanding as to the relation of certain departments of the work to other departments. I feel sure that the committee appointed at Kansas City will contribute very largely to the solution of these problems. It would not be proper for me to suggest to the committee what its duties are, under the action of the Convention. I have only the desire in this article to explain a little more fully what the Executive Committee desired to impress upon the Convention in this part of the report.

Some of the agencies of the Convention pursue lines of activity which are fully understood. These activities are approved by the Convention. The appeal made by these agencies is clearcut and definite. For example, the work of the Foreign Mission Board is clearly understood, as is the work of the Sunday School Board and the Ministerial Relief Board. All these are quite generally understood. There may be, from time to time, additions to the present lines of activity carried on by these agencies, but usually there is little difficulty in relating the additions to the work already being done. The work of the Southern Baptist Theological Seminary is also clearly understood. The need for ministerial education is recognized, and no doubt the work of the other Southwide schools, when they are related properly to the Convention activities, will be thoroughly understood.

In addition to the above, however, there are certain departments of our work which seemed to the Executive Committee to call for some special attention at the present time. One example is the work of the Home Mission Board. Originally there was little difficulty in finding the work of the Home Mission Board, but in the course of the years a great many matters have been introduced into the Convention and referred to existing agencies. Many of these matters have been referred to the Home Mission Board. The Board, as the obedient servant of the Convention, of course has accepted such responsibilities as have been put upon it. There has been in the minds of many, however, for a considerable period, a question as to whether we were not overloading the Home Mission Board, and gradually changing its functions and duties, so that its original purposes have, in large measure, gone into the background. It is no easy matter to solve so complicated and difficult a problem. The denomination particularly needs the assistance of the Home Board itself in defining its work. The Board, seeing its problems from within, can judge of the merits of various proposals. It seems to me, better than any one else, the Home Board suggest to the denomination what is and what is not appropriate in its work. But it will be well if the denomination generally should be giving its thought to the problems, so that with the fullest and freest co-operation with the Board its problems may be solved.

As an example of the point under consideration, the question of hospitals has been before the denomination for two or three years, and, as is well known, there is division of opinion as to the extent to which the Home Board should deal with the hospital question. And it is a serious question in the minds of some whether the Convention should take over hospital activities as a part of its work. Many think that this should be left to the states. Of course, I am not suggesting any evasion of responsibilities already assumed, and certainly I am not advocating anything to embar-

ass or hinder the work of the Home Board. All that I am saying is with a view to clearness and helpfulness, and I am calling attention to the matter, not to offer a definite solution, but to ask the denomination to help in thinking the problem through.

Another agency of the Convention which needs a similar service is the Education Board. This Board has done a splendid work, but it has not yet found a sphere clearly defined which enables it to appeal to the denominational conscience in the most effective way. Surely, there must be some large phase of our educational activities which this Board may well promote. Our system of state schools make the problem of the Education Board peculiarly difficult. Here again the thought of the Board itself, as well as that of the denomination, is called for in the solution of the problem. It would be far better if the Boards, whose work is not sufficiently defined and co-ordinated could be assisted to a more satisfactory relation to our organized work generally. I fear that the Boards have been waiting for the Convention and that the Convention has been waiting for the Boards to suggest the remedies. With a committee at work on the subject, it seems to me we are in fair way to arrive at some sort of definite understanding.

Another question which ought to have careful consideration is that relating to the number of interests fostered by the Convention itself. I have not counted over the list, but they are very much more numerous now than they were in former years. All the leaders in our great movements naturally think of the Convention as the best means for reinforcing their work, but there is undoubtedly a limit to what the Convention can do efficiently in this matter. We can easily have so many interests that we will give no adequate attention to any of them. If somehow or other we could get our people to spend ten days at the Convention meetings, or even a full week, for the consideration of our various matters, we might accomplish more. The Methodists and Presbyterians hold much longer general meetings than the Baptists. It is absolutely necessary that time be given if adequate consideration is to be had for a multitude of interests. What I am saying is in no sense to disparage any of the interests.

For example, we have been giving some time to the laymen at each annual meeting of the Convention, and I regard this as one of the most vital and far-reaching of all the movements which we now foster; and certainly it is vitally important that we encourage our denominational papers. These are fundamentally important. They usually require no formal action of the Convention, and on this account can be incorporated in our proceedings without serious loss to other things, simply by giving them a good hearing. But the committee on co-ordinating the work of the Convention will give very careful consideration to the question of the proper interests for the Convention to consider.

There is another matter of extreme importance which ought to be worked out before our next campaign begins, and that is how the funds which properly belong to the interests of the Convention itself shall be handled by the agencies in the various states. As I regard the matter, this is one of the most vital and fundamental of all the needs now facing us. The question was not taken up and thoroughly worked out prior to our present campaign. The results have been more or less confusion and loss of morale. I believe the committee on the next campaign has this matter in charge and I have no doubt they will work it out satisfactorily. But it is a matter, if left in indefinite form, might easily demoralize the entire work of the Convention. Certainly all funds contributed to Southwide objects should be remitted promptly by the treasurers of these various organizations. Otherwise, the work of the Convention will suffer terrible loss and contributors will be discouraged. The reaction will be unfavorable to all the work, local as well as general. Here again we have been victims of haste and the bigness of our enterprise. This has been

among the problems which we did not take time to solve in advance. We have learned much by experience and our experience will teach us how to do much things better next time.

In concluding this article, I may sum up the chief points by saying that the unity and enthusiasm of our people in all our money raising and denominational advance depends upon our ability to secure the hearty support of our people for all our enterprises. Every agency ought to be able to make a powerful appeal—an appeal justified in the thought and the conscience of every Baptist. Whenever any of our Boards or educational institutions makes its plea, there ought to be a hearty amen in the response of the hearer. There should be no interrogation points; either in the way as to which funds shall be handled or in relation to the objects themselves. Those objects should commend themselves by their work, and every giver should be assured in advance that his gift will go directly toward the purpose for which it is intended. Thus by mutual confidence in all departments of our work we shall achieve a unity beyond anything we have hitherto known.

In fact, it is a supreme test of religious democracy through which Baptist are passing. A religious democracy like ours is compelled to think out its problems for itself. No one can offer ready-made solutions. Differences of opinion at the beginning will usually disappear after free and frank discussion. We have no way of arriving at unity except by letting in the light.

UNBALANCED

Having recently attended the meeting of the Pike County Association, which I think the best I was ever in I wish everybody to know something of the good things we enjoyed.

The associational sermon by Brother Gill was just grand—made us want to hold our lights higher and let them shine farther than we have ever done before that others may see their way more clearly.

The mission report was fine and the talks all good, full of education, inspiration and spirituality; and then our dear editor was there just fresh from the World's Alliance with the needs of the whole world on his heart, and as he told of the wonderful progress that is being made in some countries our hearts rejoiced as we thought of the part the Southern Baptist have in this great work, and then we almost shuddered when he told of the great masses of poor unenlightened souls who are spending their lives in utter darkness as to what the true Christ life is.

Our pastors were there too. God bless them, and still preaching nothing but money to us, and I want to know why this shortage in contributions is all blamed on us poor farmer folks?

Now I believe in every thing that our Southern Baptists stand for.

I believe in giving a tenth and more too.

I have paid my campaign pledge so far and hope to pay the balance but just want to say this, that when we made these pledges it was the most prosperous year the farmers have ever known and we made our pledges according to our income of that year.

Since then our incomes have been less every year.

On the other hand the pastors and wages earners everywhere made their pledges according to their salaries at that time, but on account of the high cost of living their salaries were all increased and I have not heard of one who has cut his salary and very few who have increased their pledges to the campaign.

Now if those who get a fixed salary do not give a little more to make up for what our farmers cannot do I see no way for Mississippi to meet her quota.

Our farmers are good conscientious people and willing to do what they can but hundreds of us have not made enough cotton (which is about the only money crop we have) this year to pay our fertilizer bills.

The Bible says "Give according as the Lord has prospered you" and we know he is not going to

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hold us responsible for the things which we cannot do.

Moreover our preachers have preached nothing but money to us until our churches have grown lopsided.

What we need today in our churches is more spirituality and then the giving will be easier.

Now I did not mean to criticize or be discourteous but being a member of a country church a farmers wife and one of the many who have not had new hat or coat since the Campaign was put on and have walked to Sunday School and other places that we might save gasoline that we may pay our pledges, I know how to appreciate the thoughtfulness of the few who sympathize with us in our failures.

May God bless the Record, the preachers and everything that is being done for the advancement of his cause is my prayer. A READER

THE ANNUAL MEETING OF THE TATE COUNTY BAPTIST ASSOCIATION

The Tate County Baptist Association met in annual session with the Hopewell Baptist Church, at Arkabutla, Miss., on Friday, October 12, at 10 A. M. Dr. B. P. Robertson, pastor of the Senatobia Baptist church, was elected Moderator, Mr. J. P. Stamps, of Senatobia, Clerk and Treasurer, Pastor Coldwater Baptist church Rev. E. S. Flint, Vice-Moderator.

The Introductory Sermon was preached by Dr. B. P. Robertson, of Senatobia. The subject of his message was "The Stewardship of Life." The report on missions was read by Dr. Robertson, the Secretary of State Missions, was present and delivered a very able address on the subject of Missions. The report, together with the address of Dr. Gunter, showed that the Baptists are making great progress at home and abroad in the mission work. The greatest year in their history in this work was the past year, as shown by the reports from the several fields. The financial condition is very encouraging, considering the times in which we are living.

The report on Education was read by Mr. M. S. Dougherty, of Coldwater. The reading of the report was followed by several short addresses by Mr. Dougherty and Dr. Gunter and others. The report showed that all our state Colleges are in a good condition. The Mississippi College is now a standard college and all the others are on the list of accredited colleges. All of them had a magnificent opening this fall. The Blue Mountain and the Woman's College at Hattiesburg are in excellent condition.

The report on Social Service which includes all benevolent work of the denomination was presented by Mr. J. M. Pettie, of Tyro. The report showed that our hospitals and orphanages and other social service activities have done most excellent work during the past year. The attention of the association was called to the importance of all good citizens giving themselves unreservedly to law enforcement in this day. Rev. W. E. Lee made a splendid address on the work. He was followed by an open parliament conducted by the moderator on "The Weak Points of our Association." Such points as the failure of the appointed messengers of the churches to pray for the meeting of the association, the failure of the churches of the association to group themselves into pastorates, and such like questions were discussed.

The afternoon of Saturday was devoted to Woman's Work. Mrs. M. S. Dougherty presided and Mrs. Yates acted as secretary in this meeting. The reports of the various Societies of the church showed that the women have done a great work during the past year. Miss M. M. Lackey, the State W. M. U. Secretary, was present and delivered a most informing and inspiring address. The woman's meeting was one of the very best ever held.

The Arkabutla people entertained the messengers to the Association in a most elegant way. The noon-lunch was served on the ground in the greatest abundance. The evening meal of the first day was served on the ground, and the people

remained for the evening preaching service. Rev. W. E. Lee of Como, preached. The fellowship of the meetings was very fine and the messengers seemed to be determined to do greater things for the cause during the ensuing year.

J. P. STAMPS

IS IT NOTHING TO YOU?

(Synopsis of a Sermon Preached Sunday Morning, September 23, in the First Baptist Church, Grenada, Miss., by the Pastor, (Rev. W. E. Farr.)

Text: Lamentations: 1; 12. "Is It Nothing to You?"

The touching significance of this book lies in the fact that it is the disclosure of the love and sorrow of Jehovah for the very people whom he is chastening. Is it nothing to you that God chastises his people? Jeremiah could see the condition of the people that he loved and was serving. The tragedy of the day was the fact that they had turned God away from their homes and seemingly they were going away from Him at a rapid rate. The synagogues were empty; conditions in the homes were dark and dreary. The sins of the day, nameable and unnameable, were sweeping over and through the people. Jeremiah, said, "Is it nothing to you that these things be true?", and he wept as he spoke the words. That was an easy going world, and it seemed that the people were easy going people. They seemed, as a people, to have lost their appetite and desire for the Word of God, for the work of God, and for the Tabernacle of God. Dark and dreary is the day when the above be true of any nation and people anywhere in the world.

Let us examine ourselves and see where we are headed. Where is the father, or the mother, or the guardian who would want to educate the children without the influence of the Church? The truth is that children could not be educated in the highest and best sense without being constantly and continuously in touch with the Church and its different branches of work. Is the Church nothing to you? Is the Sunday School nothing to you? Is the B. Y. P. U. nothing to you? Is the prayer meeting nothing to you? Is it nothing to you that the Church must be kept up, the expenses paid, and branches of the great work carried on? God says in Ephesians 5:12, that his Son gave himself for the Church. Christ's love-work for the Church, is three fold, past, present and future.

First: for love He gave Himself to redeem the Church; second, in love He is sanctifying the Church. Third, for the reward of his sacrifice and labor of love He will present the Church to Himself in flawless perfection. Suppose we read together First Timothy, 5-8, "But if any man provide not for his own, and especially his own house, he hath denied the Faith and is worse than an infidel." Unmistakeably in this Scripture he is talking about His Church, which is the bride of Jesus, and you cannot love the groom and hate the bride, and it seems to me that you cannot love Christ and refuse to support the Church. Is it nothing to you that the Church work must go on? Some say they must pay their bills; and after all bills have been met, if they have anything left, they will pay their Church dues. If that be true, then the Church certainly is nothing to you, for God is first in affection, in heart, in love, in purpose, in plan—in all, or He is not at all.

Your first bill that you as a Christian should pay is your Church dues, and when I say Church dues that not only embraces the local obligations, but it certainly embraces every work fostered by the great Baptist denomination. Is it nothing to you that we have our great hospitals? Is it nothing to you that new equipment must be furnished, and thousands of people must and do get free treatment? Are the sick nothing to you? Is it nothing to you that they are cared for? Is it nothing to you that our orphanage has within it the care of over 200 children? Is it nothing to you that they must be supported in every way? Is it nothing to you that these bills are to be

paid? Who will pay them if the Christian does not. Is it nothing to you that we have great Christian colleges that are supported by our free will offering? Is it nothing to you that in these institutions there are thousands of young men and women being trained for every branch of our great denominational life as well as to make good citizens of all parts of this wonderful world? Who is to pay the bills? Is it nothing to you that they are to be paid?

Is it nothing to you that our seminaries exist where thousands of preachers and missionaries are being trained to carry on our great work? Who is to pay the bills? Is it nothing to you? Is it nothing to you that there are many homeless Baptist Churches that are struggling to erect new buildings, that are pleading for help, that must have buildings if they continue to grow? Who is to pay the bills? Is it nothing to you? Is it nothing to you that we are assisting thousands of preachers in poor, struggling Churches to lead them to heights sublime? How can our Board pay the bills if it is nothing to you? In fact, is it nothing to you that all of our mighty enterprises that we as a great people foster, must continue to grow and to glow, and to go? What part have you in all these mission enterprises? Is the work nothing to you?

Is it nothing to you that you have made a pledge to the Seventy-five million Drive which covers all the above enterprises? Is it nothing to you? Is it just a piece of paper with your name on it? What about it? In eternity you will have to answer before God at the Judgement bar. It is something to me. Why, did I not make good pledges? Christian friend, answer this question before God. Pay your pledge. Do it today. Is it nothing to you? Is your Church here nothing to you? Do you live in this community with your Church letter off somewhere else? Is it nothing but a piece of paper? Is it not a sacred matter to be a member of the Church? Do you want the rich man to pay the bills of the Church? And you go and participate the best you can in the Church work? Would you ask somebody to pay your grocery bill, or for your clothes, or your shoes, or your house rent? There is really more reason in asking a friend to do these things for you than to ask others to pay for carrying on the great work of the Church, when you as a member of that Church do not bear your share of the burden? I beg your pardon for using the word burden—it is not a burden to carry on God's work, it is indeed a privilege and joy. It is not a burden to pay your pledge to the Seventy-five million drive, it is a right inexpressibly full of glory.

Is it nothing to you that there are millions of people dying in sin and going down to a demon's hell? Is it nothing to you that there are thousands upon thousands in your own country and state who know not the Son of God? Is it nothing to you if the Church of the Lord Jesus Christ has its back to the wall? Is Jesus dead or are you dead, which? Is it nothing to you that Jesus died for this lost world? Where is Christ anyway? Is it nothing to you? "If every member of the Church was just like me, What sort of Church would the whole world see?" Anyway, is it nothing to you to be a member? Must Jesus bear the Cross alone, And all the world go free?" Is it nothing to you? "No, there's a cross for everyone, and there's a cross for me." Is it nothing to you? "My Jesus, I love Thee, I know Thou are mine." Is it nothing to you? "For Thee all the follies of sin I resign." Is it nothing to you? "My Gracious Redeemer, my Saviour art Thou, If ever I loved Thee, my Jesus 'tis now." Do you love Him? If you do His Church and every branch of His great Church work is sacred matter to you. If you care nothing for Him and His work, then the whole thing is surely nothing to you.

My closing plea is that you will redeem your pledge to this great work of God, and that you will bear your part like a man, like a woman, for His own glory and for the advancement of His cause. Is it nothing to you?

Mississippi Woman's Missionary Union

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"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

CONCERNING WHITE CROSS

Laichowfu, Shantung, China.
 September 19, 1923.

Mrs. H. F. Broach,
 2209 Popular Springs Drive,
 Meridian, Miss.

Dear Mrs. Broach:

Miss Mallory has asked me to write you stating what we still need to supply our hospital. This letter came just as I was leaving for a little vacation, and it has been impossible for me to prepare the list earlier. Miss Grayson and I had to go over our stock, as we did not want to ask for anything we did not need.

You people in the home land have already done so much for our work, that I hesitate to ask for more help, but I am sure you precious women enjoy giving to our dear Lord's work. I assure you that all that you do is very greatly appreciated, and we hope that our work out here will justify the sacrifices you are making to help us.

The following is what we are now needing to complete our equipment for the present:

- Absorbent Cotton—always needed
- 1 roll Rubber Sheeting
- Outing Flannel to make sleeping garments of.
- A few bed Spreads—the thin single bed kind.
- Light weight cotton blankets
- One half doz. Hot water Bottles.
- Ticking to make mattresses.
- Gauze Compresses—always needed.
- 2 doz. Hand brushes—the kind that can be boiled cheap ones.
- A few more sheets.
- A few plain outing flannel kimonos.

I am sending this same list to the other States who are also helping us, as I did not know just what to tell each State to send, not knowing which would be easiest for you.

You cannot realize what a joy it is to have plenty of nice clean supplies for our hospital. Almost the first thing a Chinese woman says when she enters the hospital is, "Isn't it clean! Ai ya, very clean, very clean." We want them to always think it is clean.

Yours for His Glory,
 JEANNETTE BEALL

The call comes that Mississippi will send Ticking to make mattresses. A few yards from each society will help greatly.

FROM HEADQUARTERS

Dear Friend and Co-worker:

From the meeting of the Executive Committee held yesterday I send you the suggestion and the request that in your state annual meeting all possible emphasis be placed on stewardship. One way of doing this effectively would be to use at the meeting posters or banners bearing stewardship "slogans", either original or quoted. Those used as footnotes in November Royal Service will be suggestive.

The following recommendation from the mission study committee was adopted:

1. That the certificate now called Foreign and Home certificate be so changed as to provide for 3 foreign books and 2 home books and 2 additional

books of general mission or denominational value as recommended from time to time. Small red seals should be given for foreign books and small blue seals for home books and small gilt seals for additional books.

2. That the local missionary societies cooperate with the Church School of Missions recommended by the Educational Dept. of the Foreign Mission Board.

3. That the states cooperate with the efforts of Foreign Mission Board to be of service in mission study by using the duplex card system of reporting.

This change was made primarily to provide for another stewardship book for those who have already won the seal for "Stewardship and Missions." The study of these two additional recommended books is optional, however, and the three home and three foreign books may be studied as formerly if preferred. The books to be recommended will be selected as soon as possible and notice of title and prices will be sent you. It was also voted that we cooperate with the Foreign Mission Board in introducing the Church School of Missions. A leaflet setting forth this plan will be sent you under separate cover.

The building in which our offices are located has been bought by Birmingham's morning newspaper and hereafter will be known as the AGE-HERALD Bldg. When you see that we are using the new address just remember that we have made a change in name only and can be found at the "same old stand." It will be appreciated if you can run a brief note to this effect on your W. M. U. page of the state paper in an issue before November 15. Our number remains the same hence the new address is 1111 AGE-HERALD Bldg.

May I ask again for what I believe we already have? That is your interest and help in increasing the subscription list to World Comrades. A very large number of subscriptions expired with this current issue and we must have them renewed if we are to keep the magazine standing firmly on its own feet financially.

Thanking you for your ever ready cooperation and with best wishes, I am,

Faithfully yours,
 ETHEL WINFIELD

FROM TOOMSUBA W. M. S.

The Russell W. M. U. ladies were hostess to an all day State Mission program on Oct 4, with Kewanee and Toomsuba Societies as thier guests.

Mrs. H. E. Pigford was chairman of a splendid program and those taking part showed that they had given much time and thought to the parts assigned them.

Our Round Table discussion was most interesting. Mrs. E. J. Knox explained the slogan, "One dollar each quarter from each Mother and Daughter."

After the program was concluded in the afternoon, we organized a Zone.

MESSAGE FROM BROOKHAVEN

In Brookhaven W. M. S. the work of Prayer for State Missions was observed the Second

week in Oct. because first week was Fair week and attendance would have been hindered.

The following plan was adopted and resulted in the largest attendance and most informing, inspiring, and spiritual meetings ever held at this season there. On Monday afternoon two Circles carried out the two first programs, meeting in a large home in their neighborhood, fifty being in attendance. Wednesday night prayer meeting two other circles led, using two programs; Friday afternoon two other circles, had charge of the two last programs, when ingathering offering was taken.

The brethren enjoyed the privilege of hearing the program Wednesday night, and furnished a beautiful number, a male quartet, "I want my Life to tell for Jesus."

Our Oct. program and Social meeting will also be held at night on the 29th, and each member of the W. M. S. is to bring her escort.

This week our church is observing Children's Week, and next week, Church Study, with classes in Stewardship for adults, young people, intermediates and juniors.

We plan to make our main work in our W. M. S. for the year ahead, helping to round up our campaign pledges in our church.

The W. M. S. has completed the purchase of a beautiful carpet for the main auditorium and the church has beautified the pastor's home by painting it.

The recent meeting led by Dr. H. M. King, of Jackson, is still bearing fruit in many lives. He brought us a great blessing and uplift. We thank God for his coming among us.

One of our W. M. S. members who could not attend the meetings sent a "Thank-Offering" of ten dollars.

This family has already paid up Campaign pledge and given thirty dollars above it—the direct result of tithing. Oh! that all our people would bring the whole tithe into the store-house. There would be meat and to spare, for every hungry soul of the earth.

MRS. J. A. TAYLOR

APPEAL FOR THE ORPHANAGES AND OLD WOMAN'S HOME JACKSON

The Railroads donate a car to run from Picayune to Meridian, State Line to Meridian, Theadville to Quitman, and thence to Meridian besides cars from other points to Jackson over the roads.

Will all friends of the Baptist and Methodist Orphanages and the Old Ladies Home at Jackson begin to prepare what they wish to donate to them and the cars will begin to run about December.

These four hundred Children need to eat and wear everything you have for your children and when there is no younger children to wear the outgrown clothes send them to the Orphans. They need Tablets, and pencils for school. The two Orphanages consume about fifteen cans or gallons of our good home made Ribbon Cane Mollases, per week.

W. H. PATTON

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

ATTENDANCE AN NUMBER TAKING EXAMS LARGEST IN HISTORY

Examinations and a specially prepared pageant closed the third annual training school of the City B. Y. P. U. at the First Baptist Church last night. The school broke all records in attendance and the largest number of those attending the school took the examinations for diplomas and seals in the history of the City Union, according to President Fred Langley and Auber J. Wilds, state B. Y. P. U. secretary.

The school was a success in every way and the young people attending have spent one of the most profitable weeks they have ever had in training in Christian work. The members of the faculty have expressed their satisfaction in the classes and the interest shown in the work. The young people attending the school state that it was the most interesting that they have ever attended.

Keith Union won the banner for the largest attendance and set the pace during the week by having almost twice as many members as any other union in the city present for the school. Griffith Intermediates won the attendance banner twice during the week and the Bethune Union won it once. Keith Union won it the first and last nights.

The examinations last night were taken by practically every young person attending the school, the largest per cent out of those present that have ever taken the examinations. Diplomas and seals for those completing the work will be awarded in the near future.

At the inspirational hour last night the pageant, bearing on the Baptist Record campaign, under the direction of Miss Sallie Payne Morgan, state junior-intermediate leader, resulted in a number of subscriptions being taken. Members of the different unions representing the members of the State Baptist convention board and making talks about the feature of the Baptist Record. Those taking part were:

Dr. Hewitt, pastor of the church, J. J. Keith; Dr. Lipsey, played by D. A. McCall; Dr. Gunter, played by Fred Langley; Miss M. M. Lackey, played by Miss Brock; J. E. Byrd, played by F. B. Fikes; Auber J. Wilds, played by Jimmie Butler; B. Y. P. U. president represented by H. L. Gaskin.

The members of the faculty and their classes for the week were:

Leader's Hour: Miss Sallie Payne Morgan, of Aberdeen, state junior-intermediate leader.

"Training in Church membership": J. C. Richardson, Forest.

"Stewardship and Mission's D. A. McCall, of Lyon.

Senior Manual: Auber J. Wilds, state B. Y. P. U. secretary, of Oxford.

Intermediate Manual: J. J. Keith and T. L. Wooten, of Jackson.

The committee on committees to nominate the committees for the training school next year was appointed by President Fred Langley as follows:

Randall Albritton, chairman; Mrs. L. R. Williams; Jimmie Butler and Mr. Tolbert.—Jackson Daily News.

MISS MORGAN WAS SPLENDID AT MACON

It was the privilege of Miss Morgan our Junior-Intermediate B. Y. P. U. leader to spend several days with the Senior B. Y. P. U. at Macon. She taught the B. Y. P. U. Manual with a goodly number taking the test. The union was re-organized and bids fair to become one of the leading B. Y. P. U.'s of the state. The present officers as reported by Miss Jessie White the efficient Cor. Secy. are President Dr. L. B. Morris Vice President T. W. Crigler Jr.; Secy. Elouise Metcalfe; Treasurer Ellis Hunter; Chorister, Mary Frances Martin; Pianist Carrie Hible; Jones; Bible Readers Leader, Mrs. W. L. Shannon; Cor. Secy., Janie White; Group Captains, Louise Hunter, Carrie Hibler Jones, Johnnie Rogers, their first social after the re-organization was a "Weiter Roast" given on the evening of Sept. 27th.

COLLEGE B. Y. P. U.

Good word is coming from all four of our colleges with reference to their B. Y. P. U. this year. Blue Mountain reports a very enthusiastic organization, Woman's College has not slackened on the work but as in other years has enlisted almost all of the students and are still working, and Mississippi College reports the best work ever, Clarke College with a stronger student body this year than in years past is on the job and are doing first class B. Y. P. U. work.

Who will get the banner is being asked. Mississippi College as well as Blue Mountain have asked again with reference to just what points are counted in the contest. It is a safe guess that who ever gets it will not get it "cheap."

A CHANCE FOR YOUR B. Y. P. U. TO DO SOMETHING DIFFERENT

Did you ever have the privilege of visiting our Orphanage at Jackson? Your state Secretary had that privilege a few weeks ago, and while there took a kodak picture of each boy and girl and has those pictures now about a hundred and sixty of them. There are two sets of twins in the bunch, one set seven years old and the other about eleven all four girls.

Now the "Something different" for your B. Y. P. U. to do comes in right here. Your State Secy. wants a hundred and sixty five B. Y. P. U.'s

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

Three New Books on The Every Member Canvass And The Budget Plan

"The Budget Plan"—By N. T. Tull, Budget Director in Mississippi. A comprehensive and practical manual of church finances. Prepared for this campaign and approved by the Literature Committee of the Conservation Commission. Cloth, 60 cents; paper, 40 cents.

"Financing a Church"—By J. T. Henderson, Secretary Layman's Missionary Movement, Knoxville, Tenn. Discusses the Every Member Canvass, and the budget. Cloth, 75 cents.

"A Manual of Church Finance"—By Leon Gambrell, Fort Worth, Tex. A new book of great value and recommended by the budget campaign leaders in Texas. Cloth, 75 cents.

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M. P. L. BERRY, President

in the state to "Adopt" for Christmas one orphan each and send that one a nice little box for Christmas. We will send you a picture of "your orphan" if you write us and say just what size and whether a girl or boy is desired. Wont that be fun for the B. Y. P. U's, and they will know that they are being a real blessing to somebody, and then if you want to you can keep in touch with "Your Orphan" all thru the year, especially on his birthday.

Out of the more than seven hundred B. Y. P. U's in the state about five hundred and fifty will have to be left out, so we will let the first come be first served, and so if your B. Y. P. U. wants an orphan for Christmas send your request in to your state secy.

What do you think about a banner

for a local college B. Y. P. U.? That is a banner for some one B. Y. P. U. for efficiency? Write us about it and if there proves to be enough interest maybe it can be done.

Reports are coming in nicely thank you.

If you have taken the Sunday School Manual or even the first two divisions you are entitled to a seal for your B. Y. P. U. diploma.

We still have some copies of the play "The Trial of the Robbers."

A good thing to teach in the B. Y. P. U. is Reverence. Christians should reverence the house of God, and if they are not taught it any where else the B. Y. P. U. is a good place to teach it.

GLIMPSE OF THE HOLY LAND

By W. E. Farr

We thought it best to take the life of Jesus and visit his birth-place, following up his life in chronological order from the cradle to the grave and ascension. Therefore we first visited Bethlehem. It is a small village with a magnificent church erected over the inn, the birth place of Christ. Our guide told us this church was built by the mother of Constantine in 330 A. D. It is a very striking building; as you entered the front door you were impressed with the massive pillars on each side. The thing that puzzled me was whether it could be possible that Jesus was born where we were shown, because we had to go down a number of flights of steps into a very dark place—the only lights we had being candles we carried in our hands. However, from a spiritual point of view it does not make any difference whether Christ was born in the exact spot we were shown, the fact is he was born—and that is the supposed historical spot or place, with the approval of Heaven and earth and the skies above and the angels in glory.

We were charmed no little by the many street rebins and dirty folks, men and women I guess they were as they were dressed alike, all of whom were anxious to sell us something because they wanted money. The guide had to force them away before we could really enjoy the visit. What is true here is true of every place I shall mention hereafter and if you do not steel yourself against such cattle they will paralyze your spiritual view of the great historical spot in connection with the life of Jesus.

River Jordan-Baptism of Jesus

On the way out from Jerusalem to the River Jordan we passed the Samaritan Inn; after passing there we came to Elijah's spring. This spring is within the ruined walls of the old city of Jericho. As the reader will remember, these walls fell down after the children of Israel had marched around them once a day for six days and seven times on the seventh day, within a short distance from this spot stands the Mountain of Temptation. Our attention was directed to the place where Jesus stood when the devil tried to tempt him. Matthew, fourth chapter, first eleven verses. From here we went to the River Jordan and viewed the place where Jesus was baptized by John; the River Jordan is here about a hundred and fifty feet wide. Our guide told us there was not a shadow of doubt in the minds of the people who visit here or who live in all this country, but that Jesus was put under the water by John. The fact is if you read the third chapter of Matthew there you could see its simple teachings. After leaving here we drove to the Dead Sea. As the reader will remember, into this Sea the River Jordan empties. There is very little historical value connected with the Dead Sea—it is like many church members, it stays dead all the time. Our attention was directed to Mt. Nebo, where Moses was permitted

to stand and view the promised land; from here we could also see Mt. Gilead and the mount of Moab. On our way back to Jerusalem, about two miles before reaching there, we saw the grave of Lazarus where Jesus raised him from the dead. Read the eleventh chapter of John. We were also shown the old home of Simon the Leper, where Jesus was anointed, and the place about where the old fig tree stood when Jesus pronounced the curse upon it.

Nazareth

This little city nestles on the side of the Mount of Precipitation where it is said the people sought to cast our Savior down and destroy him. Luke, fourth chapter, twenty-eighth, twenty-ninth and thirtieth verses. I suggest that you begin with the fourteenth verse and you will better understand these scriptures.

Nazareth is a pretty place, with about seven thousand people. The residence and business houses are nearly all new or modern; it is situated on the slope of one of the hills which enclose a valley. This vale, which is about a mile long and half mile wide, resembles a circular basin shut in by mountains. It is a pleasant spot; one might almost think the mountains which enclose it had risen around it to guard it from intrusion. We saw the supposed home of Joseph and Mary and the workshop of Joseph. Whether they be the exact places or not does not matter.

You must pay in order to view these places on the inside, and this is another thing that mars the pleasure of your visit, for the Roman Catholics and the Greek Orthodox Churches have commercialized absolutely the spots associated with the life of Christ and the heart of the Christian rebel against such a practice. As you watch the appearance and mannerisms of the priests who have these places in charge you must be very careful or you will find yourself in the shadow of doubts, as your mind sweeps back to the time Jesus walked and talked among men. My honest conviction is that the government should own every one of these places and that no religious people should be permitted to commercialize them. Tourists spend thousands of dollars to reach Palestine and they should not be annoyed and forced to pay to visit these sacred spots. It is not the amount of money it takes to get that we rebel against—it is the principle of the thing.

To back up my argument I will give you an example: The place of the crucifixion, the burial and the resurrection of Christ which is accepted by the two above named churches has on it a tremendous building called a church. This is under the control of these two denominations, and their hatred for each other is so intense that the front doors of this building are locked at night and unlocked in the morning by an outsider who carries the keys because neither will agree to the other having them. Our guide told us the above story.

Our next visit was to Tiberias. This is a modern town located on the banks of the Sea of Galilee and has a population of ten thousand people. Nearly every home in it is either

modern or has been done over to make it appear so. Part of the old walls that were around the city two thousand years ago are still in evidence.

Sea of Galilee

This sea, which is the most sacred sheet of water in the world, is a hundred and ten miles from Jerusalem. We chartered a little boat and spent half a day on the bosom of this sea. It is twelve miles wide and sixteen miles long. By the side of this sea is located the place which is said to be the old home of Mary Magdalene; our guide assured us that she at one time occupied that house or one on the same plot of ground. We went to the North side where the River Jordan empties into the Sea of Galilee; our boat stopped there for a short while and the guide pointed out different places where Jesus did special work, such as feeding the five thousand and many wonderful miracles. It was upon this part of the Sea of Galilee that Jesus walked on the water. Read Matthew, fourteenth chapter, twenty-second through the thirty-third verses. I also suggest that you read the entire eighth chapter of Matthew.

A short distance from here we landed at the old historical site of Capernaum where during the life of Christ there was, beyond question, a city of considerable size; however, there is now only one little house where this ancient city stood and this is near the ruins of the old Jewish synagogue where Jesus taught the multitudes, and especially the disciples. This is the place where the man was let down through the roof of the building and healed by our Lord. On this sea Jesus taught his disciples in a very effective way, and here he called Peter, James and John, his three most intimate friends and disciples; also Matthew and Andrew. Read Matthew, fourth chapter, from the eighth through the twenty-first verse.

Really most of the ministerial life of Jesus was spent around this sea. Since this is true, it is impossible to speak of all the wonderful miracles and teachings of Jesus, so I will ask you to see what Matthew, Mark and Luke have to say about it. This is one place that I regretted very much to leave, because of its great importance to the Christian religion.

From this sea you could easily view great Mt. Hermon, thirty miles away, which is the highest of all the mountains in Palestine. We were told that on its summit the snow never melts. This is one of the historical spots in the life of Christ, for it was on this mountain that He took James, John and Peter and was transfigured before them, and it was there that Moses and Elias appeared, and where God spoke his approval of his Son, saying, "This is my beloved Son, in whom I am well pleased." Read Matthew, seventeenth chapter, first ten verses.

Jerusalem

The first place visited was the Jewish Wailing Wall. Here we saw scores of Jews reading their old Bible and crying aloud. Our hearts were stirred with emotion as we

witnessed this scene. Actually there are holes in the wall where these people have leaned against and wept upon it. Around this place are many many beggars. These things would never have been had the whole Jewish race embraced Jesus as the Messiah.

We next visited the old Mohammedan Mosque which is known as Mount Moriah, where once stood the greatest temple ever erected by man—King Solomon's Temple. Inside of this mosque we were shown a huge rock which the Mohammedans claim is the rock on which Abraham offered up his son Isaac. This rock is 30 x 30 feet and as white as snow. The material in this Mohammedan mosque, as the observer readily recognizes—especially if he be a Mason, came from the ruins of King Solomon's Temple. It was in this temple that Mary and Joseph found Jesus. Read Luke, second chapter, forty-first to fiftyth verses. Time and space forbid my saying all I would like to about King Solomon's Temple.

We came to the Beautiful Gate, so spoken of in Acts, chapter three, first nine verses; this is where the lame man was healed. The next was Stephen's Gate; near this spot is located Pilate's Hall; also the Pool of Bethesda, the description of which is found in the fifth chapter of John. We were also shown the Golden Gate; outside of the walls opposite this gate there are thousands of graves. We visited the Garden of Gethsemane; upon this spot, as we stood with bowed heads by the olive tree, which by all indications is hundreds of years old, our minds ran back to the hours that Jesus spent here in prayer—where the spiritual battles of the world were fought out. We visited Calvary; there are three places called Calvary and for an absolute certainty we do not know which is correct. Near the place which the Protestants accept as Calvary is the tomb that is called Joseph's Tomb (See Matthew, twenty-seventh chapter, fifth-seventh verse,) where the body of Jesus was placed when taken from the cross. I am glad that when you visit this spot you do not see such performances as when you visit the Calvary of the Roman Catholics and the Greek Orthodox Churches.

The Ascension

On the top of this mountain from which Jesus ascended, they have the spot marked whether it be correct or not, and on it is a round-shaped building that you have to pay to enter as you do all the other places. As we stood on this mount we could see the Dead Sea and the River Jordan, and also had a very fine view of the city of Jerusalem. To me we were standing on Holy Ground and I thought of the time when Jesus shall come again and receive His own unto Himself.

Places Visited Mentioned in the Old Testament

Hebron, thirty-five miles south of Jerusalem, a town of a few hundred people, is a very beautiful place. In this town John the Baptist was born; here David was made king and lived for seven years before moving the

(Continued on page 11)

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

One-half the money spent on drink in one day in Great Britain would feed, educate and clothe 7,200 children for a year.

Wine and beer propagandists say that beer is not consumed for the alcohol in it. Then why don't they drink the beer we have? Nothing is lacking from this beer except the alcohol.

Prior to the adoption of the one-half of one per cent standard by Congress in the passage of the prohibition law, 34 states had already adopted a limit of one-half of one per cent or less.

Bishop Wilbur P. Thitkeld of the Methodist Episcopal Church declares that the Government of Mexico, as represented by President Obregon and Secretaries De La Huerta and Calles, stands firmly behind the dry movement.

The opponents of prohibition in almost all cases oppose it with statements which it is absolutely impossible to verify. Reference to hundreds of thousands of stills, millions of drinkers, etc., carry the discussion without the bounds of truth and logic and into fields of speculation.

"I am unalterably opposed to a resumption of the liquor traffic, even the re-entry of light wines and beer. I think beer is probably the most dangerous to health of all the pure ordinary alcoholic liquors. From the point of view of public health prohibition has been a wonder worker." Dr. Harvey W. Wiley.

Within the last few weeks among those poisoned by the slop peddled about through the country and called whisky are two mere boys, just merging into manhood, one a white boy and the other a Choctaw Indian. As heartrending as these tragedies are to right thinking people, they are only incidents in the estimation of the whisky maker and bootlegger. Money-making without hard labor is the objective of these assassins. Seducing, debauching and even murdering are but incidents in their career, and nothing to be taken seriously. Oh Lord, how long? Until the people come nearer to God, and better perform their duty as citizens.

The Federal appropriation for the enforcement of the prohibition laws is \$7,500,000. This is entirely too small to encompass the job within a short time. So, unless the next Congress shall make the appropriation larger, we must be patient, and see the work be done gradually. Some object to the expenditure of this sum of money; but let all such

remember that the sum received by the government as a result of the enforcement of the prohibition law is many times larger than the appropriation.

A gentleman of one of the honorable professions in this state has recently quit drinking and patronizing the law-violators, and has influenced some others to cease making liquor, and one at least to destroy his own still, and shake the very dust of the nefarious business from his feet. Who will follow his worthy example? This case is in Mississippi. The names and places are known.

The next meeting of the Anti-Saloon League of America will be held in the city of Birmingham December 13-20. The meeting will be a very important one, and would be of untold value to pastors, if they could attend it. The railroads have made a rate of one and one-half fare for the round trip. Who will be the first layman, or who will be the first combination of laymen, to send a pastor to this Convention? The territory of the Convention will embrace the entire United States.

Governor Pinchot of Pennsylvania is impressed that the Capital City sets a bad example. He is quoted as saying that:

"These brewers, bootleggers and saloon keepers have made a larger issue than that between wets and drys. They have thrown down the gauntlet to all law and the government of the United States. They defy our constitution and our laws as did their ancestors; the outlaws of the whisky rebellion of Washington's time. Washington in that emergency took personal charge of seeing that the law was respected as supreme, and was prepared to use all the powers of the government, if necessary, to make it so. His example is a sound one to follow in the whisky rebellion of today."

There is another reason why the President should take personal charge. Not only has the political hamstringing of the federal enforcement service had its seat in Washington, but it is notorious that disobedience to the 18th amendment has been flagrant in the capital city. Stories are innumerable of the active practice and encouragement of law breaking by officials high in the government of the United States. We cannot expect other communities to respect and obey the law if the capital of the nation itself is a leader among the law breakers. Washington has set the bad example and it is for Washington to repair the damage.

(Continued from page 10)
site of government to Jerusalem. In this historical spot are the graves and tombs of Abraham and Sarah,

Isaac and Rebecca, Jacob and Leah; also the grave of Abner, who was David's great general; between this town and Jerusalem is the grave of Rachel, Jacob's beloved wife who died at Benjamin's birth. From this time on Jacob's troubles were never ended. To our surprise many Jews were standing around Rachel's grave, weeping and reading the Old Testament. We visited the old oak where the angel of the Lord appeared to Abraham and Sarah and promised them a son, and from all indications this tree might be a few thousand years old. Between here and the city of Jerusalem are the three pools claimed to be King Solomon's pools. They are now full of water and from them the water flows to the city of Jerusalem. On our way back to the city, about five miles out, we had a house pointed out to us which was said to be the old homestead of Zacharias.

Between Jerusalem and Nazareth we passed many historical spots in connection with the Old Testament. One was the valley where King Saul was fighting when Samuel told him he would be killed. We passed over the road where Joseph and Mary were travelling when they discovered that Jesus was not along. We went through the hills of Ephraim where there are many olive orchards, some containing as many as ten thousand trees. Our attention was called to the place where Jacob wrestled with the angel. We came to Jacob's well, a description of which you will find in the fourth chapter of John. They claim this is the same old well where Jesus met the Samaritan woman and she became a christian and a soul-winner. As we examined this well and the surroundings we were satisfied that this was the old original well. Very near here stands Joseph's tomb; as you will recall, his bones were brought back from Egypt and buried here.

We viewed Mt. Tabor. Our attention was directed to the road and place where Joseph was sold by his brothers, and scores of other places that we might mention if we had the time. However, I cannot leave this point without saying something about the little town where Jonah was born and reared, which we could see from the roadside; the village of Nain where the widow's son was raised; also the place where Jesus performed his first miracle—at the marriage feast when he changed water into wine. And last but not least, Mt. Ararat.

Mt. Carmel towers above Haifa, a city of between ten and fifteen thousand people—a beautiful, up to date and clean city. From here to Jerusalem the distance is one hundred and sixteen miles. It was on Mt. Carmel that Elijah met the test with the worshipers of Baal's prophets and four hundred of them were put to death. This is a great and interesting story, but it would take so much space to cover it that I am going to ask you to read First Kings, seventeenth and eighteenth chapters.

In conclusion, Palestine is a great country and there are many good, religious people within its borders, but the natives as a whole will disgust you as you ride along and see the caves in which they live, or when

they do live in a house how filthy and nasty it is—their B. C. way of doing things and their B. C. manner of living. However, I am thankful from my heart that we have encouraging reports from our missionaries in this country.

A Few Observations of my Trip as a Whole.

I wish space would permit me to give all of my impressions, but such a thing is out of the question.

The British Isles and Scandinavia are making great progress, as we see it, along the lines of religion religious work, but all Southern Europe is in a horrible condition. By that we mean Belgium, France, Germany, Italy, Greece, and a few of those nations nearby Greece. Beyond question they will be tangled in another war in less than five years, and from my point of view we want to forever stay out of the entanglement. The fact is that nations which sanction the things they do and go into the depths of sin as they do, are destined to ruin and destruction. It occurs to me that the three things prominent in their minds are as follows: Drinking, which means beer, wine and liquors; women, which means sin in its awful form; and war, which of course means blood, death and destruction. These three things are so evident in the nations last mentioned that it is almost impossible to come to any other conclusion. May our God somehow, in some mysterious way, check them.

CLARKSDALE

As you know our church is not one of the old churches in Miss., and also that we have had a long hard pull ever since the Baptists endeavored to establish a church here. The brethren before wrought well, and Dr. Ball did a great work in building the splendid church house we now occupy, but there is a heavy debt on same and our loyal people have been and are sacrificing in order to lift it.

When I came here there was a \$40,000.00 debt on church. We have in past 2 years, and 5 months while I have been here, paid in and arranged for the securing of the sum of \$25,000.00 which has been paid out to date. We are just at this time raising \$1,000.00 which, most of it, is past due. It is true that only a small amount of the \$25,000.00, \$2,000.00 only has gone to outside denominational work but we could not do more and pay our debts locally in way of notes etc., which had to be met or our property would have been taken from us. We have not been idle when it came to increasing the membership which was 197 two years ago but now over 400. During the last month we received 11 new members, 3 for baptism. Our S. S. is increasing in attendance and interest having been fully graded by our splendid State workers, Mr. Sweany and Miss Brown. Our people are encouraged and are expecting in the next two years to get out of debt.

The Church recently showed its appreciation of the pastor by giving him a four door Sedan.

MACON C. VICK

Willie Rea Dampier

Just three years ago today
The Death Angel called you away,
To dwell in a home not made with
hand,
Where God and His Angels make a
happy band.

We have missed you more than you
will know,
Though God willed it to be so.
In our minds we see you there,
Where everything is sweet and fair.

In our house there is a vacant place,
In our hearts there is sadness;
But we would not have you in this
world of sin,
For where you are there is gladness.

In heaven at Jesus' feet
I hope some day we shall meet,
Where no death shall cause us part,
But be joined together heart to
heart.

ARCHIE LEE.

Sept. 19, 1923.

AN APPRECIATION

By W. A. McComb

We have just closed a gracious
meeting at Seoba, Miss.

Brother A. C. Furr is the popular,
efficient and much beloved pastor.
He has the situation well in hand
and is doing a fine work. Under his
leadership the church is growing.

The location of the county Agri-
cultural High School there makes
that a strategic point, and our State
Board is wisely aiding the church in
supporting an efficient pastor.

Prof. J. D. Wallace, one of the
strongest educators in the State, is
at the head of the school and is also
a deacon of the church. It would
be wise if the State Board could en-
courage the church to go to half
time.

The writer is under lasting obli-
gations to the pastor, his wife and
love's children for courtesies. Also
the membership of the church and
other people of the town placed him
under lasting obligations by their
lavishing hospitality. May the
Father reward pastor, people and
friends for kindness shown one of
His little ones.

Shreveport, La., Oct. 18, 1923.

GOLDEN CENTURY PA-
GENT

Dr. Charles N. Arbuckle of Newton
Center, Mass., has prepared a pag-
eant of unusual merit for use in the
observance of the Centennial of the
Publication Society. It consists of
several complete episodes and can
thus be given in part or in whole.
Each episode has to do with an out-
standing period of the one hundred
years. It is expected the entire
story will be given on one of the
evenings of the Convention in Mil-
waukee.

The Committee is planning to in-
vite to participate in this instructive
presentation the descendants of
those who meant so much to the
Society in days that are gone. Dr.
W. C. Bitting of St. Louis is the son
of and Bible Secretary. The father
of Dr. Gove G. Johnson of the Roger
Williams Memorial Church, Wash-
ington, D. C., at a little earlier date
held the same position.

Dr. J. P. C. Griffith, one of Phila-
delphia's most distinguished physi-
cians, and Chairman of the present
Board of Managers is the son of
Dr. Benjamin Griffith.

The parts illustrating the Bible
and Field Department will be taken
by our present Colporteur-Mission-
aries. The Religious Education
parts will be assigned to our pre-
sent State directors. The Editorial
Department will be represented by
our present editors and the Printing
House story will be told by men who,
for many years, have helped to send
out millions upon millions of pages
of Sunday literature.

The Centennial Committee desires
to secure the names of descendants
of those formerly connected with the
work of the Society. This informa-
tion may be sent to William H. Main,
1701 Chestnut Street, Philadelphia,
Pa.

FIRST CHURCH VICKSBURG
HOLDS INTERESTING
TRAINING SCHOOL

During the week Sept. 23-28 the
young people of the First church
Vicksburg met in their annual Train-
ing School. It was an interesting
weeks work and every one attend-
ing seemed to enter into the work
in the fullest co-operative way. They
all stayed through to the "Bitter
End" taking the test and receiving
their award in the shape of a diplo-
ma or seal.

Three classes were taught, and
one unique feature of the school was
that neither Manual was taught. Dr.
Greenoe the pastor of the church
taught the class in "Training in the
Baptist Spirit," Mrs. Greenoe taught
"Studying for Service" and the Secy.
taught "Training in Stewardship."

The women of the church served
lunch each evening between the class
periods, and they did it in the same
good way that they always do those
things. The opening fifteen minutes
was turned into a song service in
which a new chorus was learned each
evening, and along with the chorus
a verse of scripture fitting the
chorus. It was a good week's work
resulting in a deeper spiritual knowl-
edge on the parts of those attend-
ing the school.

A VISIT TO THE CHOCTAW

It was the privilege of the State
Secy. to attend the annual meeting
"Big Meeting" as they call it, of
the Indian church at Union, Miss.
It was a new experience to the
Secy. but an experience that has al-
ready meant much to him individual-
ly. We have seven or eight Indian
churches scattered over several coun-
ties in that section of the state, and
representatives from nearly all of
these churches were in attendance
at the meeting. I heard for the first
time the gospel preached in another
tongue from my own, and the two
preachers seemed as earnest as any
preacher I have ever heard. Bro.
Willis and Bro. Gibson were the
preachers of the occasion. Your
Secy. spoke several times each day
for several days for the most part
with reference to young people's
work. Bro. and Mrs. Arnold our
Missionaries to the Choctaw's are

doing a wonderful work among these
people. The results are slow in that
it is one of the most difficult mission
fields to be found. Their policy is
to give the young people an educa-
tion, a Christian education and so
they are working to that end and as
a result they have ten boys and
girls off in school, with a small day
school there at the Mission where
they are giving consideration to the
first years of school life to whatever
boys and girls they can reach. It
is a great work and worthy of our
interest and support. A visit would
convince you of the need.

"HONOR GOD"

"Honor the Lord with thy substance
and with the first fruits of all thine
increase." (Prov. 3-9.)

The above quotation is not a com-
mand from God; It is advice from
the wisest man that ever lived. (1st
King 3-12.) It is true that he was
a Jew and his proverbs were written
primarily to Israel; but remember
that what he wrote is scripture, and
"All Scripture is given by inspira-
tion of God, and is profitable for
doctrine, for reproof, for correction,
for instruction in righteousness." (2nd
Tim. 3-16.) We find recorded in the
7th chapter 1st and 2d verses of
Hebrews that Abraham gave a tenth
part of all, to Melchisedec, the priest
of the most high God. It was four
or five hundred years before God gave
the law to Israel that Abraham was
honoring God with his substance and
with the first fruits of all his in-
crease.

We may at first thought, wonder
why Abraham did such a thing; But
if we will consider a little we will
find that it is no mystery, for God
talked with Abraham and told him
what to do; else how would he have
known that marriage was honorable;
(Continued on page 13)

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that give every opportunity for ad-
vancement; positions of high sal-
aries; positions in banks, law offices,
insurance, real estate, brokers' of-
fices; positions with manufacturers,
jobbers, retailers, in every imagin-
able type of business in the South.

Many of them we capably fill, oth-
ers are yet vacant. The men and
women who fill them need not be
wealthy, nor even moderately well-
to-do. They need not be young, nor
need they be college or even high
school graduates. All that is neces-
sary is that they possess character,
ambition and a business training.

The character and ambition they
must possess, the business training
we will furnish under the direction
of the South's most efficient training
corps and in one of the South's most
efficient and best equipped business
colleges. A training with unique
courses in bookkeeping, stenography,
typewriting, accounting, banking,
business administration or our sec-
retarial course. Such a training we
will furnish in a few months time at
little cost to you, and at terms to
meet your own financial condition.

Thousands of Southern men and
women have taken advantage of the
opportunity and trained themselves
for a higher calling, a better salary
and a greater opportunity for ad-
vancement. Many who have accept-
ed the positions we offer have risen
to the top of the ladder, and are
numbered among America's foremost
and wealthiest business and profes-
sional men and women.

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bama Business College does more to
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graduates than can be done by any
amount of family or personal in-
fluence.

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Would you not like to improve your
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success? An opportunity awaits
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stantly offered us that must be filled.

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quest, explains our offer in detail and
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East Mississippi Department

By R. L. Breland

The Baptist World Alliance was in my humble opinion, one of the most significant meetings ever held by Baptists. It was largely predominated by old-fashioned Southern Baptists with their simple faith and strict allegiance to the Word of God. Baptists from all parts of the world got a sample of the real faith of real Baptists, and returning home these things learned will set the woods on fire for the old faith once for all delivered unto the saints.

Growing out of this new vision and better understanding obtained by the Baptists of all parts of the world I expect soon to see one of the greatest Baptist revivals break out that the world has ever seen. The people of the old world, who have been priest-ridden and monarch-ridden for all times, are hungry for just such a message as the Baptists have and are longing for just such liberty of life and worship as only the gospel message as held and preached by the old-fashioned Baptists can bring to them.

One of the Baptist leaders who attended the alliance from Roumania said "Give us a hundred trained ministers and the means to handle them effectively and in the next fifty years we will show you in Roumania the greatest Baptist country on the globe," and what he said of Roumania is equally true of Russia, and most of the other continental countries of Europe. Those people are simply longing for the Baptist message. The growth and progress of the Baptist cause in Europe is limited only by the faith, or lack of faith, and liberty of the Baptists in America and other parts of the world.

We are told that the first Baptist church in Europe was established at Hamburg, Germany, in 1834, less than ninety years ago. Today there are no less than 2,000,000 Baptists in Europe. Baptists have doubled in numbers there since the World War began in 1914. Like a conflagration the principles of Christ held by the Baptist are sweeping over Europe. Our opportunities are simply wonderful. Our responsibilities are great.

If Baptists will pay what they promised, to say nothing of what they are able, and enable our Foreign Mission Board to do what it wants to do and will do if permitted, they can simply take Europe for the cause of Christ and the Baptists in a few years. To fail now is criminal. Surely Baptist will not fail at this critical moment. Pay up and help save the world to Righteousness and to the Baptist faith. Let every Baptist pay his pledge if he has to borrow to close it. We all can if we will.

NOTES AND COMMENTS

The writer preached at Waldo school house, Neshoba, County, a few times last week. There was one

profession of faith. It is a needy place.

Sister C. R. Walker, of Linwood Baptist Church, Neshoba County, died October 6, 1923. She was buried in Linwood Cemetery, services by Pastor F. M. Breland. She was 84 years old and had been a faithful Baptist for many years.

Sister A. Walters, a member of Ebenezer Church, Neshoba, County, died some days ago. Her husband was deacon of the church for many years. She was a daughter of one Mr. Leo and who used to teach singing schools over east Mississippi in the Old Sacred Harp Song book many years ago. She was about 80 years old.

Rev. J. E. McCraw assisted the pastor in an all-day service at Mt. Sinai, Neshoba County, the second Sunday. He did some effective work. He is arranging to enter Clarke Memorial College the first of next year. He seems to have a promising future.

It is likely also the Eld. Hughson Johnson, of Mt. Carmel Church, will enter Clarke Memorial College in a few weeks. He is also a promising young preacher with a future.

Thus Neshoba County needs to respond to the call to erect the promised Ministerial College at Clarke Memorial College as we are soon to have some splendid young men to occupy it. Only a very few churches in the association have responded to this fund yet, among them are Mt. Carmel and Mt. Sinai, two of our weaker churches.

(Continued from page 12)
and how would he have known the meaning of a sacrifice offering? For he had no written law, that we know any thing about, or that we have any record of. Surely he was instructed of God, for some years later it is recorded that Jacob said: "And this Store shall be God's house, and of all that thou shalt give me, I will surely give the tenth unto thee." (Gen. 28-22.) And a few hundred years later, after God had raised up a man (Moses) to deliver the children of Israel out of the bondage of Egypt, and establish them in the land that God had promised to Abraham, Israel, and Jacob for their seed after them to inherit, God gave Israel a law on Mount Sinai written by His own hand. In this law (the decalogue) He did not mention the tithe, but they were commanded, to tithe after they were established in the land of their inheritance.

We read in Leviticus 27-30 "And all the tithe of the land whether of the seed of the land or of the fruit of the tree, is the Lord's: it is holy unto the Lord." This was a commandment that God commanded Moses for the children of Israel. Read the last verse of the book of Leviticus and you will see that the command to tithe was for "the children of Israel."

We (the Gentiles and Jew also of this dispensation) are not commanded to tithe. We (the gentiles) are not under the law to tithe and never were under it.

Then why should we tithe? Perchance this writing may fall under the eyes of some critics who believe that they should not tithe. To them I wish to say with respect, and esteem; that I do not censure them, nor condemn them, neither do I judge them; for I know that there is no law, ordinance, or command that finds them or makes it imperative for them to honor the Lord with their substance and with the first fruits of all their increase. Be considerate with us who believe that we should tithe. If your brother believes that tithing was a God given system of giving; just as marriage was a God given institution, and God honoring among the people even before God ever gave a written law;

and that on the same ground and by the same authority that marriage is now honorable since the law has been fulfilled and abolished; and that tithing is also now honorable since the law has been fulfilled and abolished, and that we honor God-not the law-by honoring Him with our substance and with the first fruits of all our increase by adopting the system that Abraham and Jacob adopted, then in the name of Christ (who upheld tithing as honorable) please do not censure us, or judge us, or try to put a stumbling block in the way of a brother who thus wants to honor God.

J. E. HEATH

Duck Hill, Miss.

Don't Lose Sight of the Food Value of Your Bakings

Plain flour has a large amount of food value but it must be combined with good baking powder in order to retain this value.

Most self rising flours are not successful because they do not and cannot raise the bakings to the proper lightness. This means a certain loss of nutrition because they are heavy and hard to digest.

Every time you eat food that does not properly digest you do not get the full nutritional value—you are over-taxing your stomach. Nourishing and perfect bakings are what good health demands. The one sure way is—use pure flour and good baking powder.

If you want to find what thousands of housewives have learned—make some biscuits with self-rising flour—then make some with good plain flour and Calumet Baking Powder—notice the great difference. One trial will satisfy you. Your health demands that you make the experiment.

Those who know—millions of housewives, domestic science teachers, big hotels, restaurants, bakeries and railroads will not use anything but Calumet, the Economy Baking Powder.

Play safe—use Calumet and plain flour. It is the most economical and satisfactory, where light, wholesome and pure foods are desired.

PACKED IN TIN
—KEEPS STRENGTH IN

RESOLUTIONS OF LOWREY MEMORIAL BAPTIST CHURCH

Whereas, our able and consecrated pastor, Dr. E. B. Hatcher, has tendered his resignation to our church in order that he may take charge of the Department of Christianity and Social Relations in Blue Mountain College, and whereas, there have been many expressions of regret and sadness on account of the severance of this relationship between church and pastor, and whereas, the three years of Dr. Hatcher's pastorage have been years filled with many blessings, therefore, be it resolved by the Lowrey Memorial Baptist Church of Blue Mountain, Mississippi,

FIRST, that we recognize with appreciation and gratitude the following facts:

1. The attendance upon preaching service, both morning and evening, has upon the average been largest in the history of the church.

2. The weekly prayer meetings have been more largely attended than ever before.

3. There has been a great increase in Bible reading.

4. The increase in gifts of money to the cause of Christ has been great.

5. The number of professions of faith and members received by baptism has been unusually large.

SECOND, Resolved that we are due thanksgiving and praises to our Heavenly Father for the work which has been accomplished, and we acknowledge with appreciation, the untiring energy and faithfulness of Dr. Hatcher during the time that he has been our undershepherd.

THIRD, Resolved that we assure Dr. Hatcher of our interest in him as he enters upon the new field of labor which has opened to him, and which is fraught with wonderful opportunities for the enlargement of scripture knowledge and the increasing of usefulness in the hearts of many young women who ought to become mighty factors in the making of Christian homes and the upbuilding of Christ's kingdom.

FOURTH, Resolved that we instruct our church clerk to record these resolutions in our church record book, to place a copy in the hands of Dr. Hatcher and mail copies to the Baptist Record, the Western Recorder, and the Religious Herald.

J. E. Buchanan,
W. J. Jackson,
A. B. Shugert,
S. P. Gurney.

ANTIOCH

On the second Sunday in August the writer began a meeting with Antioch Church, Jasper County. The Lord was very gracious to us, as He gave us fair weather for all the services, except the first one on Sunday. The visible results of the meeting were four additions to the church all by experience. All had seen their twenty fifth summer. One candidate for baptism said that she had studied her Bible carefully to see if she could join any other church be-

sides the Baptist and at the same time follow her Lord. There were special reasons for this. But the more she studied her Bible the nearer she came to a Baptist church. The meeting closed Friday afternoon.

CHAS. T. DAVIS

PINOLA

We arrived here at daylight Thursday Oct. 4th. Before we had gotten all our household goods in order, we were surprised just as the sun was setting behind the western hills. Two Ladies drove up to the parsonage with a well loaded car with good things to eat for their pastor and family. Not only these 2 ladies but others came also with their hands full for their pastor, for which we are thankful. So you see we are in the hands of those who know how to take care of their pastor and family. In connection with the Pinola Church I have been called to the care of Braxton Church. I will begin with them next Sunday Oct. 21.

Yours in the Master's service,
J. E. LOWE

EVANGELISTIC

We have just closed a fine meeting at Neosho, Mo. There were fifty six additions, thirty six of them for baptism. Rev. J. D. Brame a Miss. man is the pastor there. We have had the privilege of helping Bro. Brame in two meetings, one in Texas and this one at Neosho, Mo. Brame is one of the hardest working men it was ever our privilege to be with in a meeting. And his work is the kind that gets results. The church was just completing a nice new six room parsonage for the pastor.

We are just starting a meeting at Sherman, Tex., with Bro. J. H. McLaughlin. Pray for us in the work here. We go from here to Butler, Mo.

Sincerely yours,
J. W. HICKERSON

THE LAWRENCE COUNTY BAPTIST ASSOCIATION

This great body met in its twenty-third annual session at Arm, Friday, October 5th, and after devotional services, proceeded to organization and business. D. M. Lee, who has been moderator ever since its first session with exception of perhaps one year, was re-elected moderator; J. L. Breland was re-elected clerk, and E. V. Catt was elected treasurer. Reading and discussing reports began at once, the report on Foreign Missions being first.

We had with us in the afternoon Dr. Gunter, who delivered one of the greatest addresses we ever heard. Then came reports on Home Missions, State Missions, Sunday Schools, Publications, Laymen's Work.

The Associational Sermon was preached in the evening on the subject of Stewardship, and followed by a general discussion of the Budget Stewardship Campaign.

Saturday was a great day. Reports on Sustentation, Orphanage, Hospitals, Woman's Work, and of

the Associational Executive Committee received due consideration in the forenoon.

In the afternoon reports on Denominational Schools, and Ministerial Education were read and discussed. Then came the reports of treasurer and committees and adjournment till Sunday.

Sunday morning we met for an old time Sunday School mass-meeting, but added the B. Y. P. U. feature to it. This was followed by great addresses from our honored guests, Dr. T. J. Bailey, Superintendent Anti-Saloon League, and Mr. Dailey, Federal Prohibition Enforcement Agent for Mississippi. High tide was reached. In the afternoon we had a great sermon by B. E. Phillips of New Hebron, on Union with Christ. The Association adjourned to meet with Crooked Creek church next year.

C. E. BASS.

EYE-WITNES REPORT OF THE EARTHQUAKE

Miss Blanche I Stevens, was on her way to America on furlough. She was a passenger on the Empress of Australia, and had shortly gone aboard the ship in Yokohama harbor.

The Canadian Pacific Steamship Empress of Australia, arrived at the pier in Yokohama harbor, in the early morning of August 31. All day and night and until next day the great cranes swung to and fro loading. What will probably prove to be the last cargo of silk to be shipped from Yokohama went into our holds, consigned to New York. Passengers went ashore and returned laden with purchases and accompanied by friends. Others joined us for the voyage across the sea. Amidst all the excitement of the hour of departure of the great ocean liner, the gongs sounded for the visitors to leave the ship, and the gay crowds streamed down the gangway and stood on the pier below, shouting last greetings, showering confetti and holding gay paper ribbon streamers in their hands. The gangway was lowered, the ship began to swing away from the dock, and the captain was just on the point of giving the order to loose the last of the cables, at one-half minute to twelve, when suddenly a series of blows on the bottom of the ship set us bobbing like an eggshell. The mass of people below us began falling about in the wildest confusion, clutching at each other and screaming frightfully. The solid concrete pier which had cost millions of dollars and five years to build, was moving like the waves of the sea, with great cracks opening in it, and the warehouses extending down its middle falling to pieces with terrific crashing of breaking glass. One of them sank in the water to the roof. We looked toward the shore, and saw the part of the pier between us and the city sunken into the water, and communication cut off.

Most of the passengers were gathered upon the deck looking upon the scene of destruction with drawn faces, but without panic. The words, "A terrible earthquake!" and "The whole of Yokohama is gone!" passed from one to another. Officers and

IN MEMORIAM

In Memoriam

On October 14th, the soul of Miss Mary Jane Thornton went back to the Master who had left it here for 77 years 4 months 16 days of beautiful service.

All that was mortal was tenderly laid to rest in the cemetery at High Hill, six miles north of Raleigh, beneath a mound of flowers which were tokens of love and sympathy of good deeds done and kind words spoken during her life. At this place she gave her heart to God and united with the church and those of us who knew her best loved her most. We are indeed bereft, but God has gathered one more jewel for his casket.

REV. C. S. THORNTON.

In Memoriam

After a brief illness, Monday, October the 1st, the sweet and pure spirit of Mrs. Ola Evans of Auter, Miss., took its flight to the heavenly home where sickness and sorrow never enter and partings never come.

"Miss Ola", as we all called her, was such a sweet and pure woman.

She took so much pride in her children and her greatest desires were to make them and "Daddy" happy, and for her home to be a haven of rest for them.

She was so sweet and patient during her illness, and we have this assurance, "They who endure unto the end shall receive their reward."

She was a member of the Str Bayou Baptist church, joining at the age of nineteen. She loved her church and was always present as long as she was able to go. We will miss her presence and influence, for her spirit was truly beautiful, unselfish, gentle and kind.

She leaves a husband and three children and a host of relatives and friends to mourn her loss. We sorrow deeply but the glad hope of meeting beyond this vale of tears drives away the gloom and brings the sweetest tranquility. And to the sorrowing husband and children we can only point them to the Lamb of God who can comfort, sustain and fortify them through this trying hour. Weep not but strive to meet her in that heavenly home not made with hands. Let us all look for that city which hath foundations whose builder and maker is God. Her body was laid to rest in Mid-night cemetery by a large concourse of sorrowing friends and loved ones. "Asleep in Jesus, blessed sleep."

MRS. BETTIE HOLLIS,
Auter, Miss.

others were below helping those from the pier to board the ship. Many were struggling in the water. Some were drowned, no one knows how many.

The City Ablaze.

A tremendous wind accompanied the earthquake and filled the air with dust and obscured the view of the falling buildings. Dimly through it we could see the gaunt outlines of some of the big brick structures near the pier, still standing. Within a few minutes the city was ablaze. One after another of these structures

outlined against the lurid sky began to glow with a heart of fire. The gale fanned the flames and carried burning timbers and other loosened material far out to sea, setting fire to the shipping in the harbor and endangering all the ships anchored there. They scarcely dared move, however, for fear of running into one another or running aground. In our rear, one boat did attempt to escape, and in doing so caught the anchor of the "Steel Navigator," an American freighter, dragging her from her moorings and dropping her anchor over our left propeller, rendering us helpless for the time being. Fire broke out on the dock beside us, and burning lighters came floating against us, threatening us with annihilation by explosion. The Chinese crew stood at their posts, covering the ship with a sheet of water from our hose and putting out the fires on the lighters. They could not reach the warehouses, where the flames smoldered in the roofs, eating their way into the stores of raw silk, ready to burn like timber.

In The Shadow of Death.

The scene of that lurid afternoon, a whole city in flames, the murky pall of smoke through which the sun glowed a dim and awful red, the hot wind, sweeping burning embers across our decks, the quiver of repeated earthquake shocks, the roar of explosions in the city, a sheet of corrugated iron, torn from a roof by one of these terrific explosions and thrown high in the sky, coming right down beside us and cutting into the sea, the stories of the panic-stricken refugees who had escaped to us after the first shock, as they stood and watched all they had in the world being destroyed, the thought of the thousands of lives being sacrificed in the holocaust, are impressions burning forever into the memories of all who beheld this awful catastrophe. And all the while the shadow of death hung over us, in our comparative safety, for this ship is an off burner, and utterly unable to escape, we were in imminent danger of explosion. We realized then, and we have realized more fully since, and we have been told bit by bit of the grave dangers which we, as passengers, could not know as our officers did, that we were facing death for fully thirty-six hours. Our salvation was a succession of miracles.

Bringing On The Refugees.

Toward evening our boats were able to put off to shore and began bringing in crowds of refugees from the city who had made their way to a strip of reclaimed land which had stood the shock. Such pitiful wrecks of humanity of all nationalities, wounded, burned, clothes torn to rags, and bodies so black one could not be sure what the original complexion might have been, dazed and broken, sobbing out their stories of loss and death of loved ones, and of all they possessed in this world. Fortunately our accommodations were for the most part available, the passenger list being small, and as fast as wounds were dressed, eyes treated, and clothing provided, they were assigned to cabins and taken care of by willing hands. Passengers

contributed from their own wardrobes, and in some cases brought out beautiful silk garments being taken home as gifts. Those who were fitted for the task assisted the nurses and the doctors, working under the direction of the ship's doctor, who had upon his shoulders the responsibility for hundreds of seriously injured and many hundred more or less serious cases. It is estimated that about three thousand refugees passed through this ship, and practically all of those coming in that first night required at least eye treatment at once.

Young American Saved By Husband.

One young American woman, only a year in Japan, fell with her three-week-old babe from the third floor of her hotel, badly injuring her arm and leg. Her young husband hurried from the business district, passing heartbreaking appeals for help from people pinned beneath buildings on the way, arriving in time to dig her out before fire destroyed the wreck. He carried her over incredible obstacles all that afternoon, fleeing from the fire and reaching at last the reclaimed land in time to be brought aboard the "Australia" that night. Her wounds were dressed and a cabin secured for the little family. At last the wee babe claimed attention. The parents had thought they had brought it unhurt through the perils of the burning city, but when it was undressed, it was found to have been burned by hot cinders which had fallen into its flimsy clothing. Finally, bathed and dressed, it was restored to its mother's arms.

Relief Work Systematized.

Up in the first class saloon, two ladies gave their cabin as headquarters for supplies, and soon the work of supplying clothing was organized and needs looked after in a systematic manner. The doctors and nurses worked nearly the whole night through. Some of us slept after midnight from sheer exhaustion, with the light from the fires on the dock glaring into our portholes.

Vessel In Imminent Peril.

Next morning a new peril threatened us. Those out early upon the deck saw on the surface of the water in front of the bund, where the Standard Oil buildings had been, a great pool of fuel oil which flowed out of the subterranean storage tanks, sending out great columns of black smoke. The oil was flowing out all over the harbor, and soon filmed the water in dangerous quantities about our ship. Gradually it dawned upon us that when the burning reached the pier, it would move out towards us and surround us with that fierce flame. And we were standing still! The freighter which was entangled with our propeller could move, but we could not. The chain was cut, at last, leaving the anchor and a length of iron cable dragging upon our propeller. Then she helped to pull us back a little way along the pier. Almost immediately the smoldering store of silk burst into roaring flames. The burning pool of oil was moving nearer. Could we possibly be saved? Our officers would do it if it could be done. At last we began to move very slowly toward the breakwater,

dragging the cable after us. Our ship draws thirty feet, ten more than any other in the harbor at that time. One drawing twenty feet had gone out just ahead of us. Could we make it? A Japanese tug got right in our path and refused to move. The oil was all about us, and a big lake of it burning like an inferno right where he had stood but an hour before. The sharp command came to stop all smoking. We watched the oil flowing around us. The hose was turned upon it in an effort to mix it with the sea-water. At last we swung around the Japanese tug, and with only one propeller and the wheel, moved inch by inch, it seemed to the anxious crowd on the deck, into position and slowly out through the breakwater piers. Oh, such a relief when we were safe outside, and the oil, while still filming the water, not concentrated enough to mean immediate danger. Just out, and then we hung there. Some one said we had stuck in the mud! Other ships gathered near us, and more oil came out through the breakwater, until again that night there was a time of danger when the fire began to flow out in our direction. Again we moved well out into the outer bay and anchored in safety about midnight, thirty-six hours after the first earthquake.

Many Lives Saved.

All of the Sabbath day the rescue work continued, many boarding us from small launches coming from all directions along the shore. On Monday, the "President Jefferson" from Kobe, and the "Empress of Canada" from Vancouver, arrived and each took a full cargo of refugees, including many wounded, to Kobe, where rescue work was being organized. A large number from this ship went with them. Others of the Japanese were transferred to Japanese ships in the harbor, which finally, about three days later, waked up and began receiving their own nationals. Only one of our refugees died, a Japanese woman who expired almost as soon as she came aboard. One baby was born here, and one of our passenger doctors was called to the "Steel Navigator" to attend a birth there. A Captain Swain, a very old man, who came aboard with both legs broken, was attended here and sent on to Kobe. The sea was rough at the time the transfer was made, and his legs were broken again. Our ship's doctor was greatly distressed to learn, upon reaching Kobe, that he died soon after being placed in the hospital.

British Consul Establishes Office.

On Monday, the British consul established an office aboard. The American consul at Yokohama was among those who perished, but soon after the American destroyer arrived, an American committee was organized, and a consular officer from somewhere took charge, attending to the needs of American citizens and undertaking to get out cable-

grams to the families of those who had passed through the catastrophe. The steamship "Australia" was commandeered by the British Government emergency hospital service, and held in the harbor until the evening of September 8, when other ships took over the responsibility, and we were released to take our cargo of refugees to Kobe. The presence of such a ship as this and the service which it was able to render, doubtless saved many lives, and gave comparative comfort and a chance to get in touch with friends to the thousands who were accommodated here during those eight days.

American Destroyer First To Reach Scene.

The first warship of any foreign power to reach the scene of the disaster was an American destroyer from Dairen, which arrived on Monday. Early Tuesday the British cruiser "Despatch" arrived, and that night or the next morning, five American destroyers came from Manila. The arrival of help may have been delayed by the strict censorship established by the Japanese authorities as soon as the disaster occurred. A good deal of irritation was felt by the western foreigners, at any rate, at not being allowed to send out wireless messages from the harbor.

Blind Rage Against Koreans And Chinese.

Parties from this ship went ashore for rescue work, and brought back gruesome tales of the conditions there. The great numbers of dead strewn about and the utter destruction of property was inevitable, but the looting and the insanity of the

RESOURCES

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mob which roamed about in search of Koreans, Chinese, and other aliens, killing them upon the pretense that they had brought about the disaster and were poisoning wells and doing other impossible things, added a horror which far exceeded that of the natural catastrophe. Food was scarce, and unfortunately liquor was to be had from warehouses along the waterfront. All sorts of wild rumors of a Bolshevik uprising, etc., were rife, but even yet it is impossible for us to know accurately just what did happen. The one thing which seems established beyond doubt by numbers of eye-witnesses is that a mad frenzy against the Koreans made the lives of all, either Korean or Japanese, who in any way resembled a Korean, unsafe.

Relief Work at Kobe.

When we arrived in Kobe, on September 10, we found ourselves in quite another atmosphere. Relief work was efficiently organized, and in charge of the people whose nerves had not been subject to the strain of passing through the disaster. Great crowds of homeless roamed about the streets near the waterfront. Booths were supplying their needs in the way of food. An emergency hospital had been established in the ball room of the Oriental Hotel, and relief committees were established on the first floor near the entrance, who registered the rescued as they came in, supplied clothing and secured accommodations for them, and received contributions from those who were able to help with money or supplies. This was headquarters for western foreigners. Similar work for Japanese was being done elsewhere. We heard of happy reunions of parents and children, husbands and wives, of those whom we had known aboard, as well as sad confirmation of the worst for others.

At Yokohama Twelve Days Later.

On September 11, we sailed again for Yokohama, leaving most of those in whom we had become so deeply interested in efficient hands, bringing with us a few who were bound for the homelands of the United States and Canada, and those needs kept us busy during the rest of the voyage sewing, knitting, etc. As we drew near the ruined city again on the afternoon of September 12, to secure our supply of fuel oil for the voyage across the Pacific, we saw the smoke from many fires still smouldering, warships on guard and a few passenger ships for the accommodation of those who were remaining to do what they could to salvage something of their business. That evening we left, twelve days behind our schedule, for Vancouver, and then home.—The Presbyterian.

WALTHAM COUNTY ASSOCIATION

This body met in its 10th annual session Oct. 5-7, 1923, with Magee's Creek Church. The former officers were all re-elected, Rev. A. F. Davis, moderator, Rev. D. N. Beard, clerk and J. D. Thornhill, treasurer.

The association sermon was preached by Rev. C. T. Corkern of Tylertown. Splendid reports were read on Missions, Education, and Social

Service, after general discussions were adopted.

We were delighted to have with us on Friday Rev. H. B. Price, our newly elected Enlistment Missionary, the only visitor from without the bounds of the association.

The W. M. U. rendered a very interesting program on Friday. The attendance of the ladies was good, ten of the eleven churches being represented.

The letters from the churches revealed the following facts. That the association has a membership of 2774, baptisms for the year 150, number of Sunday Schools 14, with an enrollment of 1500, B. Y. P. U.'s 8, with an approximate enrollment of 250, W. M. Societies 10, auxiliaries 6, members in same 364, Subscriptions to the Baptist Record 132. Valuation of church property \$33,450.00, amount paid pastors \$3,973.67, to other home expenses \$2,562.66, Paid to Campaign \$4,991.66.

The association adjourned to meet Sept. 29, 1924, with Union Church, three miles north west of Tylertown.

MRS. W. A. ROPER

CARELESS BAPTISING

This is the season when our churches receive and baptise the largest numbers. How much caution are we using in the discharge of this duty? A mother whose children attained a hundred per cent in Kingdom work once said to me: "I'll thank any one to teach my child the way of life or duty, but I'd thank no man to press them into baptism and church membership." Are we not doing that today? We make much ado when one baptises without "church authority" but what pains are our churches putting themselves to that they may know that the candidate for baptism is a fit subject? When have you heard a candidate for baptism give in his own testimony as to his conversion? A witness, however timid, always gives in his own testimony in court. When have you seen an application declined or an applicant asked to withdraw his application until further instructed? "Dangerous?" To whom? Not the candidate; for him it is safe. I know that the contrary of this is held by some. A bright young preacher related the case of a girl whose mother asked that she postpone baptism until clearer evidence of conversion was seen. The girl became angered, and now (a woman) says she "never will join the church." The case proves that the mother was right. Where is the Christian who could take spite on her Redeemer because her mother did wrong!

In one meeting in which the writer was assisted by the lamented M. T. Martin four applications were rejected. The first was a little girl. When she was requested to withdraw her application until a private consultation could be had, her father asked permission to thank the pastor for his faithfulness to his child. She was later converted, received and baptised. She is now a mother and among the warmest friends I have on earth. The second was a little boy, who also was later converted and received. The third was

a young lady whose withdrawal was requested by the visiting preacher. She was converted and reapplied and received before the day had gone. The fourth was a woman who stated that she was converted when baptised (several church members had professed and asked "rebaptism") but never had understood the way of life so clearly before. She was told that her case was altogether different from those asking for baptism—"rebaptism".

At another place out of seven applicants one was asked to withdraw his application and readily complied, standing to one side. When giving the hand of fellowship to those received a "sanctified" (?) woman waited till the rest had given the hand and the singing had ceased; then she went forward, shook hands with the six and going on to the seventh said: "You can't join the church but I can give you the hand of fellowship all the same!" The Methodist pastor exclaimed, "Amen!" I replied, "Jonathan, I judge from the remark just made and the response with which it met from the audience that I will be criticised, and it may be that you will be estranged from me, but when we come to the judgment bar of God you will thank me for being true to you." At first the parents stood with me but it soon came to pass (?) that "that boy would have been a deacon by now", "that preacher was the cause of his damnation", etc., etc. I had to give up the little church that I was serving at a sacrifice both as to support and accessibility. "Dangerous"; yes, but John the first Baptist, required the people to "bring forth fruits meet for repentance". We ought not to be less faithful. Jesus himself was not baptised until he "began to be about thirty years of age". Isn't there something significant in that fact? We get very particular when one asks for "rebaptism", but there is no reason why we should not be just as careful in the first. No one should be baptised who does not know its meaning. Note—I did not say its "mode".

In good hope behind the Blood,

R. A. COOPER.

Senatobia, Miss.

BAPTIST RECORD HONOR ROLL

Eighth Ave. Meridian is the first to send in their report on the Baptist Record Campaign. Many other letters are coming in saying that they are working on the list and will send it in soon.

Eupora reports a newly organized Junior B. Y. P. U. with Mrs. S. W. Box as leader. They also report a B. Y. P. U. Director, Mrs. N. A. Edmonds being elected to that important place.

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